

(For private circulation only)

ROMANS
AND
1 AND 2 CORINTHIANS

A Greek-English Diglot

for the use of

Translators



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The Greek-English New Testament:

Romans and 1 and 2 Corinthians

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INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet the need in part the production of this Greek-English New Testament was undertaken.

Verse division in the Greek text follows the rules given in the B.F.B.S. 2nd edition (1958), p. viii: Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (·) takes precedence over a comma (,), a question mark (;) takes precedence over a colon (·), a full stop (.) over a question mark (;), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

Missionaries who have worked in different parts of the world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars.

INTRODUCTION

The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

Like the previous publications in this series, this Greek-English Romans and 1 and 2 Corinthians is designed to be used by committees engaged in translation work. It should be emphasized that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this publication is intended to assist translators to produce versions from the Greek rather than from the English.

The word "witness" is used in notes on the text to indicate the various kinds of evidence on the text: manuscripts, versions, quotations from the "Fathers", and other kinds of indirect evidence.

The notes and glossary are necessarily brief. Glossary words are marked with an asterisk.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

ROMANS
AND
1 AND 2 CORINTHIANS

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ

11 ΠΑΥΛΟΣ δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος
2 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ προεπηγγέλατο διὰ
3 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις | περὶ τοῦ Υἱοῦ
αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,
4 τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα
ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ
5 Κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
6, 7 αὐτοῦ, ἐν οἷς ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, πᾶσιν
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις·
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
9 ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μου ἔστιν ὁ Θεός, ᾧ
λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ
10 αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι | πάντοτε
ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐδοω-
θήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἔλθειν πρὸς ὑμᾶς.
11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
12 πνευματικόν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δὲ ἔστιν
συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως
13 ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι
πολλάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθη
ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς
14 καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἑλλήσιν τε καὶ Βαρβάρους,
15 σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· οὕτως τὸ κατ'
ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελισασθαι.

THE LETTER TO THE ROMANS

Paul, servant * of Christ Jesus, called to be an apostle,* set 1
apart for preaching the Good News * of God,^a to all who are (7)
in Rome, beloved by God, called to be His people *:
Grace * to you and peace * from God our Father and the
Lord Jesus Christ. God promised this Good News before 2
through His prophets * in the holy Scriptures concerning 3
His Son, who, on the human side,^b was descended from
David, but in accordance with the spirit of holiness^c was 4
demonstrated as Son of God in power by rising from the
dead, Jesus Christ our Lord. Through Him we received 5
grace and apostleship, to win the obedience of faith among
all nations for the sake of His name,* among whom are also 6
you, the called of Jesus Christ.

First, I thank my God through Jesus Christ for you all, 8
because your faith is spoken of in the whole world. God is 9
my witness, whom I serve with my spirit in the Good News *
of His Son, how unceasingly I make mention of you always 10
in my prayers, asking that at last, by the will of God, I may
somehow find the way open to come to you. For I long to 11
see you, that I may impart to you some spiritual gift * in
order that you may be firmly established; that is to say, 12
that we may together be encouraged, when I am among you,
through one another's faith, both yours and mine. I want 13
you to know, brothers,* that I have often purposed to come
to you, although up to the present I have been prevented,
that I may get some fruit among you as well as among the
other nations.

I am a debtor both to Greeks and to non-Greeks,^d both to 14
wise and to foolish. In this way I, for my part, am eager to 15
preach the Good News * to you also who are in Rome;

^a To make the sense of vv. 1-7 clear, v. 7 has been placed after v. 1.

^b Lit., *according to the flesh.* *

^c The Greek can also mean, *the Holy Spirit*.

^d The sense is, "to cultured and uncultured".

16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ Θεοῦ
 ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε
 17 πρῶτον καὶ Ἑλληνι. δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ
 ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται,
 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
 18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ
 πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
 19 ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν
 20 ἐστὶν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανερώσεν. τὰ γὰρ
 ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοού-
 μενα καθορᾶται, ἥ τε αἰδὶος αὐτοῦ δύναμις καὶ θειότης,
 21 εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, | διότι γνόντες τὸν
 Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ὑψοποίησαν, ἀλλὰ ἐμταί-
 ῳθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ
 22 ἀσύνετος αὐτῶν καρδιά. φάσκοντες εἶναι σοφοὶ ἐμωράν-
 23 θησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν
 ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ
 24 τετραπόδων καὶ ἐρπετῶν· διὸ καὶ παρέδωκεν αὐτοὺς
 ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρ-
 σίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς.
 25 Οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεῦδει, καὶ
 ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν Κτίσαντα,
 26 ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμην. διὰ τοῦτο
 παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἶ τε γὰρ
 θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
 27 παρὰ φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν
 χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς
 ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζό-
 28 μενοι καὶ τὴν ἀντιμυσθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν
 αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ ἐδοκίμασαν

17: Hab. 2. 4. 23: Ps. 106. 20.

for I am not ashamed of the Good News, because it is the 16
power of God for salvation to everyone who believes, to Jew
first and also to pagan.^a The righteousness * of God is 17
revealed in it from faith to faith,^b as it is written,* *He who
is made right^c through faith shall live.*

God's wrath * is revealed from heaven against all the 18
ungodliness and wickedness of men who by their wickedness
hold back the truth. This is because what can be known 19
about God is plain to them; God has made it plain to them.
For from the creation of the world His invisible attributes, 20
being perceived in the things that He has made, are to be ^d
seen, namely His everlasting power and Godhead, in order
that they may be without excuse, because though they 21
knew God they did not glorify Him as God, nor did they
thank Him. Instead, they were brought to futility in their
thoughts, and their uncomprehending minds * were
darkened. Claiming to be wise they were made fools, and 22, 23
*they exchanged the glory * of the immortal God for the likeness*
of an image of mortal man, and of birds, of beasts and of
reptiles. Therefore, in the cravings of their hearts, God 24
delivered them up to impurity, to the dishonourable use
of their bodies with one another.

These men exchanged the truth of God for falsehood, and 25
reverenced and worshipped the created thing in place of the
Creator, who is blessed for ever; Amen. Therefore God 26
delivered them up to dishonourable passions: their women
exchanged the natural use of their bodies for that which is
unnatural, and in the same way the men abandoned the 27
natural use of women and were burnt up in their desire for
one another, men behaving shamelessly with men, and
receiving in themselves the inevitable reward of their error.

As they considered the knowledge of God not worth 28

^a Lit., *Greek*.

^b This may mean either (1) on the ground of faith alone (i.e. faith is the basis from first to last), or (2) from the faithfulness of God to the faith of man.

^c *Made right*: lit., *righteous*.*

^d *To be* is not in the Greek.

τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
29 ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, | πεπληρωμένους
πάσῃ ἀδικίᾳ πορνείᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς
30 φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς, | κατα-
λλλους, θεοστυγεῖς, ὕβριστάς, ὑπερηφάνους, ἀλαζόνας,
31 ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, | ἀσυνέτους, ἀσυνθέ-
32 τους, ἀσπύργους, ἀνελεήμονας· οἷτινες τὸ δικαίωμα τοῦ
Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι
θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνεν-
δοκοῦσιν τοῖς πράσσουσιν.

21 Διὸ ἀναπολόγητος εἰ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ
2 αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν γὰρ ὅτι τὸ κρίμα τοῦ
Θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
4 Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς
ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
5 χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει· κατὰ δὲ τὴν
σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-
6 κρίσιος τοῦ Θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα
7 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ
8 τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον· τοῖς δὲ ἐξ
ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένους δὲ τῇ
9 ἀδικίᾳ, ὀργὴ καὶ θυμός, | θλύψις καὶ στενοχωρία, ἐπὶ πᾶσαν
ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου
10 τε πρῶτον καὶ Ἑλλήνος· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη
παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ
11 Ἑλληνι. οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ Θεῷ.
12 Ὅσοι γὰρ ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ
13 ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται· οὐ γὰρ οἱ
ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ

6: Ps. 62. 12.

keeping, God delivered them up to a mind not worth having, to do immoral things, men replete with every kind of wrong- 29 doing, sexual vice, evil, greed and wickedness; filled with envy, murder, quarrelling, deceit, malice; whisperers, slanderers, God-haters, men of violence;^a proud, boastful, 30 inventors of evil, disobedient to parents, senseless, unfaithful to their bond, without natural affection, without compassion. These men know well the decree of God, that 32 those who do these things are worthy of death; yet they not only do these things but also applaud those who do them.

Therefore you are without excuse, whoever you are, sir, 2 who judge. For in judging another you condemn yourself, seeing that you who judge do the same things. For we 2 know that God's judgment on those who do such things is in accordance with truth. Do you consider, sir, you who 3 judge those who do these things and who yourself do them, that you will escape the judgment of God? Or do you 4 despise the wealth of His kindness and forbearance and patience, not knowing that God's kindness is leading you on to repentance? In the stubbornness and impenitence of your 5 heart you are storing up for yourself wrath * in the Day * of wrath and of the revelation of the righteous judgment of God, who *will render to each man according to his deeds*: to 6, 7 those who with steadfastness in well-doing seek glory * and honour and immortality, eternal life; to those who are 8 self-willed and disobedient to the truth but obedient to wickedness, wrath and anger, affliction and hardship, for 9 every human being who does what is wrong, for Jew first and also for pagan.^b Glory, honour, and peace * are for 10 everyone who does what is good, for Jew first and also for pagan;^b there is no favouritism with God. 11

Those who have sinned outside law * will also perish out- 12 side law; and those who have sinned within law will be judged by means of law. For it is not the hearers of the 13 Law * who are right * with God; it is the doers of the Law

^a Or, *insolence*.

^b Lit., *Greek*.

14 τοῦ νόμου δικαιωθήσονται. ὅταν γὰρ ἔθνη τὰ μὴ νόμον
 ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
 15 ἑαυτοῖς εἰσιν νόμος· οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ
 νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης
 αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογι-
 16 σμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ
 ὅτε κρίνει ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ
 17 εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. Εἰ δὲ σὺ Ἰουδαῖος
 ἐπονομάζῃ καὶ ἐπαναπαύῃ τῷ νόμῳ καὶ καυχᾶσαι ἐν
 18 Θεῷ | καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα
 19 κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε σεαυτὸν ὁδηγόν
 20 εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, | παιδευτὴν ἀφρόνων,
 διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ
 21 τῆς ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ
 22 διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; | ὁ λέγων μὴ
 μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς;
 23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν
 24 Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς
 25 βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. περιτομὴ
 μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης
 26 νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ
 ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, οὐχὶ ἡ
 27 ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; καὶ
 κρίνῃ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν
 28 διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. οὐ γὰρ
 ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν
 29 σαρκὶ περιτομή· ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ
 περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὐ ὁ ἔπαινος
 31 οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ. Τί οὖν τὸ περισσὸν
 2 τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ
 πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ

who will be made right. When Gentiles * who have no law 14
do by nature what the Law requires, though they have no
law they are a law to themselves; they show the Law's 15
effect written on their hearts (their consciences * uniting in
their witness, and their reasoning together condemning or
perhaps defending them), in the Day * when, according to 16
the Good News * which I preach, God judges the secrets of
men through Christ Jesus.

But you, if you call yourself a Jew, if you rest secure in 17
the Law,* if you boast * of belonging to God,^a and being 18
taught from the Law know His will and approve what is
right; if you are sure that you are a guide to the blind, a 19
light to those in darkness, an instructor of the foolish, a 20
teacher of infants, one who has in the Law the embodi-
ment of knowledge and truth; you who teach another, 21
do you not teach yourself? You who proclaim, Do not steal,
do you steal? You who say, Do not commit adultery, do 22
you commit adultery? You who regard idols as abomina-
tions, do you commit sacrilege? Do you who boast about 23
law dishonour God by transgressing the Law? *Through 24*
*you God's name is blasphemed * among the Gentiles,** as it is
written.* Circumcision is of benefit if you observe the Law, 25
but if you are a transgressor of the Law your circumcision
has become uncircumcision! If uncircumcision keeps the 26
requirements of the Law, will not that man's uncircum-
cision be reckoned as circumcision? And that physical 27
uncircumcision which fulfils the Law will judge you, who
while observing the letter ^b and circumcision are a trans-
gressor of the Law. For it is not the Jew in outward ap- 28
pearance who is a Jew, nor is the outward physical circum-
cision circumcision. No, the Jew is one who is a Jew in his
hidden self, and circumcision is circumcision of the heart,
a matter of the spirit, not of the letter. Such a man has
praise, not from men, but from God.

So what advantage has the Jew? What is the benefit of 3
circumcision? Much in every way. In the first place 2

^a Lit., *boast in God.*

^b That is, of the Law.

3 λόγια τοῦ Θεοῦ. τί γάρ, εἰ ἠπίστησάν τινες; μὴ ἡ
 4 ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; μὴ
 γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος
 ψεύστης, καθὼς γέγραπται,

Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
 καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
 μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον
 6 λέγω. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;
 7 εἰ δὲ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν
 εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁματωλὸς κρίνομαι;
 8 καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες
 ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ;
 9 ὦν τὸ κρίμα ἔνδικόν ἐστιν. Τί οὖν; προεχόμεθα; οὐ
 πάντως· προηγιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας
 10 πάντας ὑφ' ἁμαρτίαν εἶναι, καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

11 οὐκ ἔστιν ὁ συνίων,
 οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν·
 12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·
 οὐκ ἔστιν ὁ ποιῶν χρηστότητα ἕως ενός.
 13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,
 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν,
 ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·
 14 ὦν τὸ στόμα αὐτῶν ἄρᾳς καὶ πικρίας γέμει·
 15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
 16 σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
 18 οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

4: Ps. 116. 11; 51. 4 LXX. 10-12: Ps. 14. 1-3; 53. 1-3. 13: Ps. 5. 9;
 140. 3. 14: Ps. 10. 7. 15-17: Is. 59. 7, 8. 18: Ps. 36. 1.

they were entrusted with the oracles of God. What if some 3
 became unfaithful? Will their unfaithfulness make in-
 effective the faithfulness of God? Never! ^a Let God be 4
 true, but *every man a liar*, as it is written:*

*That Thou mayest be proved right in Thy speaking
 and win the case when Thou art judged.*

But if our unrighteousness demonstrates the righteousness * 5
 of God, what shall we say? Is God who inflicts wrath *
 unrighteous (I speak in human terms)? Never! ^a For if 6
 so, how will God judge the world? If through my false- 7
 hood God's truthfulness has become more abundant, to
 bring glory * to Him, why am I still under judgment as a
 sinner? Why not let us do evil that good may come, as 8
 some slanderously declare that we are saying? Their
 condemnation is just.

What then? Have we any advantage? ^b None at all;^c 9
 for we have already brought the charge that Jews and
 pagans ^d are all under sin, as it is written:*

*There is no righteous * man, not even one;
 there is none who understands, 11
 there is none who seeks after God;
 all have turned aside, all alike have become depraved; 12
 there is none who acts with kindness, not a single one!
 Their throat is an open sepulchre, 13
 they have practised deceit with their tongues,
 the poison of asps is under their lips;
 their mouth is full of cursing and bitterness. 14
 Their feet are swift to shed blood, 15
 ruin and misery are in their paths, 16
 and the path of peace * they have not known. 17
 There is no fear of God before their eyes. 18*

^a Lit., *May it not happen.*

^b Alternative renderings are: (1) *Are we excelled?* (that is, by the Gen-
 tiles) (2) *Are we putting forward excuses?*

^c Or, *not altogether.*

^d Lit., *Greeks.*

- 19 οἷδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ,
 ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος
 20 τῷ Θεῷ· διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ
 ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 22 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, | δικαιο-
 σύνη δὲ Θεοῦ διὰ πίστεως Χριστοῦ, εἰς πάντας τοὺς
 23 πιστεύοντας· οὐ γὰρ ἐστὶν διαστολή· | πάντες γὰρ ἤμαρτον
 24 καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιούμενοι δωρεὰν
 τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ
 25 Ἰησοῦ· ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως
 ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
 26 διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων | ἐν τῇ
 ἀνοχῇ τοῦ Θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
 ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα
 27 τὸν ἐκ πίστεως [Ἰησοῦ]. Ποῦ οὖν ἡ καύχσις; ἐξεκλείσθη.
 διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
 28 πίστεως. λογιζόμεθα οὖν δικαιῶσθαι πίστει ἄνθρωπον
 29 χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί καὶ
 30 ἐθνῶν; ναὶ καὶ ἐθνῶν, | εἴπερ εἷς ὁ Θεὸς ὃς δικαιώσει
 περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
 31 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο,
 ἀλλὰ νόμον ἱστάνομεν.
 41 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ
 2 σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα·
 3 ἀλλ' οὐ πρὸς τὸν Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν
 δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ
 5 κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ

We know that what the Law * says it says to those within 19 the Law, that every mouth may be shut and the whole world be answerable to God; because by the observance of 20 law * *no human being* ^a *will be made right* * *in His sight*; it is through law that there is awareness of sin.

In fact God's righteousness * stands revealed apart from 21 law.* It is attested by the Law * and the Prophets,* a 22 righteousness of God through faith in Christ for all who believe. For there is no distinction; all have sinned and 23 lack the glory * of God. They are freely made right * by 24 His grace,* through the liberation effected by Christ Jesus. God set Him forth to be the agent of expiation by faith, 25 through His blood, to demonstrate His ^b righteousness, because in His forbearance God had passed over the sins 26 previously committed. His purpose was to demonstrate His righteousness at the present time, that He might Himself be righteous * and be One who causes the man who believes in Jesus ^c to be made right with God.

What then becomes of boasting? It has been shut out. 27 By what kind of law *? By a law of things done? No, by a law of faith. So we reckon that it is by faith that a man is 28 made right * with God, apart from doing what law requires. Does God belong to Jews only? Does He not belong to 29 Gentiles * also? Yes, surely, to Gentiles also, since God is 30 one; and He will make right the circumcised ^d by faith, and the uncircumcised ^e through faith. Do we then annul 31 the Law * through faith? Never! ^f We establish the Law.

What then are we going to say about Abraham, our 4 ancestor on the human side? ^g For if Abraham was made 2 right * because of his deeds, he has something to boast about, but not before God. For what does the scripture say? 3 *Abraham believed God, and it was credited to him as righteousness.** Now to the man who works, wages are credited not as a 4 favour but as his due; but to the man who does not work, 5

^a Lit., *flesh*. * ^b That is, *God's*. ^c Some witnesses omit, *in Jesus*.

^d Lit., *circumcision*. ^e Lit., *uncircumcision*. ^f Lit., *May it not happen*.

^g Lit., *according to the flesh*. *

ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ
6 εἰς δικαιοσύνην, καθὼς καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν
τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς
ἔργων,

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν
αἱ ἁμαρτίαι·

8 μακάριος ἀνὴρ οὐ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν
ἀκροβυστίαν; λέγομεν γὰρ ὅτι Ἐλογίσθη τῷ Ἀβρααμ ἡ
10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ·
11 καὶ σημείον ἔλαβεν περιτομὴν σφραγίδα τῆς δικαιοσύνης
τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ
12 λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, καὶ πατέρα
περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς
στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως
13 τοῦ πατρὸς ἡμῶν Ἀβρααμ. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
τῷ Ἀβρααμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν
14 εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ
νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ
15 ἐπαγγελία· | ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ
16 οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ τοῦτο ἐκ πίστεως,
ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ
τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ
17 πίστεως Ἀβρααμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν, | καθὼς
γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
οὗ ἐπίστευσεν Θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ
18 καλούντος τὰ μὴ ὄντα ὡς ὄντα· ὁς παρ' ἐλπίδα ἐπ' ἐλπίδι

7-8: Ρρ. 32. 1-2. 9: Γν. 15. 6. 11: Γν. 17. 11. 17: Γν. 17. 5.

but believes on Him who makes right the ungodly, his faith is credited as righteousness. In the same way David 6 too pronounces the blessing of the man to whom God credits righteousness quite apart from his deeds:

*Blessed are those whose lawless acts have been forgiven and whose
sins have been covered over;
blessed is he against whom the Lord does not debit sin.* 8

Is this blessing for the circumcised,^a or for the uncircumcised^b 9 as well? We say, *Abraham's faith was credited to him as righteousness*. How then was it credited? Was it when he 10 was circumcised, or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised. He received *circumcision as a sign*,* the seal of righteousness 11 based on faith which he had *while uncircumcised*. So he was to be the father of all who believe while uncircumcised, that righteousness should be credited to them also, and the father of those who not only are circumcised, but 12 also tread in the footsteps of the faith which our father Abraham had while uncircumcised.

It was not through the Law * that the promise was made 13 to Abraham and to his descendants, that he was to enter into possession of the world, but through righteousness * accepted by faith. If those who live by law * are to enter into 14 possession of the world,^c faith is emptied of its effect, and the promise is annulled. The Law produces wrath,* for where 15 there is no law there is no transgression either.

The reason why faith is essential is^d that everything must 16 be of grace,* and that the promise may be sure for all his descendants, not only for the one who lives by the Law * but also for the one who lives by the faith of Abraham. For he is the father of us all (as it is written,* *I have made you the* 17 *father of many nations*) in the sight of God in whom he believed, God who makes the dead live and calls what does not exist as if it did exist. In hope he believed against hope, so 18

^a Lit., *circumcision*.

^c *Of the world* is understood from v. 13.

^b Lit., *uncircumcision*.

^d Lit., *Therefore from faith*.

ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
 19 κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου· καὶ μὴ
 ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη
 νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν
 20 τῆς μητρὸς Σάρρας· εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ
 οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλὰ ἐνεδυναμώθη τῇ πίστει,
 21 δοὺς δόξαν τῷ Θεῷ | καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται
 22 δυνατὸς ἐστὶν καὶ ποιῆσαι. διὸ καὶ ἐλογίσθη αὐτῷ εἰς
 23 δικαιοσύνην. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι
 24 ἐλογίσθη αὐτῷ, | ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζεσθαι,
 τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον
 25 ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ παραπτώματα
 ἡμῶν καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.
 51 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχμεν πρὸς τὸν
 2 Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ
 τὴν προσαγωγὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην ἐν ᾗ
 ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.
 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες
 4 ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ
 5 δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπίς οὐ κατασχύνει,
 ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
 6 διὰ Πνεύματος Ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ Χριστὸς
 ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέ-
 7 θανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ
 8 τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· συνίστησιν δὲ
 τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς [ὁ Θεὸς] ὅτι ἔτι ἁμαρτωλῶν
 9 ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. πολλῶ [οὖν]
 μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι'
 10 αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
 τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον
 11 καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δέ,
 ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν
 Ἰησοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

18: Gn. 15. 5; 17. 5. 22, 23: Gn. 15. 6. 5. 5: Ps. 22. 5; 119. 116.

that he became *the father of many nations*, according to what was said, *So shall your descendants be*. He did not become 19 weak in faith when he perceived his body, now already as good as dead because he was about a hundred years old, and the deadness of Sarah's womb; but in view of the promise of 20 God he did not doubt through lack of faith, but received power through faith and gave glory * to God, being fully 21 convinced that God was able to perform what He had promised. Therefore *it was credited to him as righteousness*.* 22

The words "*it was credited to him*" were not written for 23 him alone but also for us; it will be credited to us, believing 24 as we do in Him who raised from the dead our Lord Jesus, who was delivered up because of our offences and raised to 25 make us right * with God.

Since, then, we have been made right * with God because 5 of faith, let us have peace * with God through our Lord Jesus Christ, through whom we have also obtained access 2 to this grace * in which we stand; and we boast * because of our glorious hope in God. Not only so, but we even boast 3 about our afflictions, for we know that affliction produces steadfastness, steadfastness character and character hope. 4 *Hope does not put to shame*, for God's love has been poured out 5 in our hearts through the Holy Spirit who was given to us. For while we were yet weak, at the appointed time * Christ 6 died for the sake of the ungodly. For it would be with 7 difficulty that someone would die for a righteous * man; for a good man perhaps someone would be brave enough to die; but God proves ^a His love for us by the fact that while 8 we were yet sinners Christ died for our sakes. Much more, 9 now that we have been made right through His blood, we shall be saved through Him from the wrath.* For if while 10 we were enemies we were reconciled to God through the death of His Son, much more, now that we have been reconciled, we shall be saved by His life. Not only so, but 11 we make our boast in God through our Lord Jesus, through whom we have now received this reconciliation.

^a Some witnesses have, *He proves*.

- 12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ
οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ
13 πάντες ἥμαρτον· ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,
14 ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασί-
λευσεν ὁ θάνατος ἀπὸ Ἀδαμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς
μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως
15 Ἀδαμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς τὸ
παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις
τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου
16 Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. καὶ
οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ
κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν
17 παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ τῷ τοῦ ἐνὸς παρα-
πτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῷ μᾶλλον
οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύ-
νης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνός Χριστοῦ
18 Ἰησοῦ. Ἄρα οὖν ὡς δι' ἐνός παραπτώματος εἰς πάντας
ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνός δικαιώματος
19 εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς· ὥσπερ γὰρ
διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατε-
στάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός
20 δίκαιοι κατασταθήσονται οἱ πολλοί. νόμος δὲ παρεῖσθαι
ἵνα πλεονάσῃ τὸ παράπτωμα· ὅπου δὲ ἐπλεόνασεν ἡ
21 ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, | ἵνα ὥσπερ ἐβασί-
λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασι-
λεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ
τοῦ Κυρίου ἡμῶν.
- 61 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις
2 πλεονάσῃ; | μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
3 πῶς ἔτι ζήσωμεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν
4 εἰς Χριστόν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; συνε-
τάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα

Therefore, just as through one man sin came into the 12 world and through sin death, so too death passed on to all men, because all had sinned. Sin was in the world until the 13 time of the Law,* but when there is no law * sin is not debited to the account. However, death reigned from Adam 14 to Moses, even over those who had not committed a sin like Adam's transgression. Adam was an example of Him who was to come.

But the act of grace * was not parallel to the act of sin, for 15 if because of the one man's act of sin the many died, God's grace and the free gift of the grace of the one Man Jesus Christ abounded much more generously for the many. The free gift is not parallel to the one man's sinning, for the 16 judgment which followed from the one man's sin was a condemnation, but the act of grace which followed from many acts of sin was an acquittal. For if by the one man's 17 act of sin death reigned through that one, far more through the One Christ Jesus will they reign in life who receive in superabundance the grace and the free gift of righteousness.*

Well then, as one act of sin led to condemnation for all 18 men, so also for all men the righteous act of one man leads to a life made right.* For as through the disobedience of 19 the one man the many became sinners, so also through the obedience of the one Man the many will be made right with God. Law * stole in to multiply the act of sin, but 20 where the sin multiplied, grace * became more and more abundant, in order that, just as sin reigned in death, so also 21 through righteousness grace might reign through Jesus Christ our Lord to bring eternal life.

What then are we going to say? Are we to persist in sin 6 that grace * may increase? Never! ^a How can we who 2 have died to sin still go on living in it? Do you not know 3 that all of us who have been baptized * into Christ have been baptized into His death? So we were buried with 4

^a Lit., *May it not happen.*

ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ
 Πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατή-
 5 σωμεν. εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ
 6 θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο
 γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,
 ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῖν
 7 ἡμᾶς τῇ ἁμαρτίᾳ· ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς
 8 ἁμαρτίας. εἰ γὰρ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν
 9 ὅτι καὶ συνζήσομεν αὐτῷ, εἰδότες ὅτι Χριστὸς ἐγερθεὶς
 ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
 10 κυριεύει. ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ·
 11 ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς
 νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ
 12 Ἰησοῦ. μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν
 13 σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ
 παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ
 παραστήσατε ἑαυτοὺς τῷ Θεῷ ὥς ἐκ νεκρῶν ζῶντας καὶ
 14 τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ, ἁμαρτία
 γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ
 15 ὑπὸ χάριν. Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμέν ὑπὸ
 16 νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἶδατε ὅτι ᾧ
 παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε
 ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
 17 δικαιοσύνην; χάρις δὲ τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας,
 ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,
 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ
 19 δικαιοσύνῃ. ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς
 σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν
 δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως
 20 νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς

Him in our baptism into death, that just as Christ was raised from the dead in the glory * of the Father, so also we might live a new life. For if we have been united with Him by a death like His, we shall also be united with Him in a resurrection like His; for this we know, that our former self was crucified with Him, in order that the sinful self might be abolished, and that we might no longer be slaves to sin; a man who has died is acquitted of sin. For if we died with Christ we believe that we shall also live with Him, and we know that now that Christ has been raised from the dead He dies no more; death is lord over Him no longer. For in dying He died to sin once for all, and in living He lives to God. In the same way you also must reckon yourselves dead to sin but living to God in * Christ Jesus. Therefore do let sin reign in your mortal bodies so that you obey their desires; do not continue to offer your members ^a to sin as tools for wrongdoing, but offer yourselves to God as men alive from the dead, and your members ^a to God as tools for doing right; for sin will not lord it over you. You are not under law * but under grace.

What then? Are we to sin because we are not under law * but under grace? * Never! ^b Do you not know that when you offer yourselves to anyone as slaves to obey him, you are slaves of him whom you obey, whether slaves of sin which leads to death or of obedience which leads to righteousness? * Thanks be to God that you who were slaves of sin have given obedience from the heart to the pattern of teaching to which you were handed over and, set free from sin, you have become slaves to righteousness. I speak in human terms because of the weakness of your earthly nature.^c For just as you offered your members ^a as slaves to uncleanness and lawlessness, for lawless ends, so now offer your members ^a as slaves to righteousness, for holy ends. For when you were slaves of sin you were free in

^a That is, parts of the body.

^b Lit., *May it not happen.*

^c Lit., *your flesh.* *

21 ἦτε τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς
 22 νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ
 ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ
 Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος
 23 ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ
 δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ
 71 Κυρίῳ ἡμῶν. *Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ
 νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον
 2 χρόνον ζῇ; ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται
 νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου
 3 τοῦ ἀνδρός. ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρημα-
 τίσαι ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα
 4 γενομένην ἀνδρὶ ἑτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
 ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς
 τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα
 5 καρποφορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,
 τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο
 6 ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ
 δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατει-
 χόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι Πνεύματος καὶ
 7 οὐ παλαιότητι γράμματος. Τί οὖν ἐροῦμεν; ὁ νόμος
 ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐῖ
 μὴ διὰ νόμου· τὴν [τε] γὰρ ἐπιθυμίαν οὐκ ᾔδεν ἐῖ μὴ ὁ
 8 νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις· ἀφορμὴν δὲ λαβοῦσα ἡ
 ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἡμῖν πᾶσαν
 9 ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ
 ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
 10 ἁμαρτία ἀνέζησεν, | ἐγὼ δὲ ἀπέθανον, καὶ εὗρέθη μοι ἡ
 11 ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον· ἡ γὰρ ἁμαρτία
 ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι'

relation to righteousness. What fruit had you then in 21
things of which you are now ashamed? Their end is death.
But you have in fact been set free from sin and become 22
slaves to God; and your fruit, which you now have, leads
you to holiness, and at the end to eternal life. The wage 23
paid by sin is death, but the free gift ^a of God is eternal life
in ^{*} Christ Jesus our Lord.

Do you not know, brothers, ^{*} (for I am speaking to men 7
who know what law ^{*} is,) that law has authority over a
man as long as he lives? A married woman is bound by law 2
to her husband while he is alive; but if the husband should
die, she is released from the law about the husband. So 3
then, while her husband is alive she will be called an adul-
teress if she becomes another man's; but if the husband
should die, she is free from the law, so that she is not an
adulteress though she becomes another man's. So, my 4
brothers, you also have been put to death as far as the
Law ^{*} is concerned because you are part of the body ^b of
Christ, in order that you may belong to another, to Him
who was raised from the dead, and that we may bear fruit
for God. When we were living only according to earthly 5
nature, ^c our sinful passions, aroused by the Law, were
at work ^{*} in our members ^d to bear fruit for death;
but in fact we are released from the Law because we are 6
dead to that by which we were held fast, and so we serve
in the new life of the Spirit and not under the old written
code.

What then shall we say? That the Law ^{*} is sin? 7
Never! ^e But I should not have known sin except through
law. ^{*} I should not have known what wrong desire was if
the Law had not said, *Thou shalt not desire*. Sin received 8
its opportunity through the commandment and produced
in me every kind of desire; for apart from the Law sin is
dead. At one time I was alive, without any law; but with 9
the coming of the commandment sin came to life, and I 10
died. This very commandment which was intended for life
turned out for me to be for death. For sin received its 11
opportunity through the commandment and deceived me,

^a See glossary note on *Grace*. ^b Lit., *because of the body*. ^c Lit., *in the flesh*. ^{*}

^d That is, parts of the body. ^e Lit., *May it not happen*.

12 αὐτῆς ἀπέκτεινεν. ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ
 13 ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο
 θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία,
 διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται
 καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
 14 οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρ-
 15 κικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ κατερ-
 γάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω,
 16 ἀλλ' ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ,
 17 σύνφημι τῷ νόμῳ ὅτι καλός. νυνὶ δὲ οὐκέτι ἐγὼ κατερ-
 18 γάζομαι αὐτὸ ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα
 γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκί μου,
 ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι
 19 τὸ καλὸν οὐ· οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω
 20 κακὸν τοῦτο πράσσω. εἰ δὲ ὁ οὐ θέλω ἐγὼ τοῦτο ποιῶ,
 οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ
 21 ἁμαρτία. εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν
 22 τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνήδομαι γὰρ
 23 τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, βλέπω δὲ
 ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ
 νόμῳ τοῦ νοῦς μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς
 24 ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. Ταλαίπωρος ἐγὼ
 ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου
 25 τούτου; εὐχαριστῶ τῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ τοῦ
 Κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ νοὶ δουλεύω νόμῳ
 81 Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. οὐδὲν ἄρα νῦν κατὰ-
 2 κριμα τοῖς ἐν Χριστῷ Ἰησοῦ. ὁ γὰρ νόμος τοῦ Πνεύματος
 τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ
 3 νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνατον
 τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ
 Υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ

and through the commandment killed me. So the Law is 12
holy, and the commandment is holy, just and good.

Did then what is good become death for me? Never! ^a 13
But sin, that it might be seen to be sin, brought about my
death through what was good, in order that through the
commandment sin might prove to be sinful beyond measure.
We know that the Law ^{*} is spiritual; I am, however, a man of 14
flesh, ^{*} sold into slavery to sin. I do not understand my 15
own actions, ^b for I do not do what I wish to do; on the
contrary, I do what I hate. If I do what I do not wish to do, 16
I assent to the Law that it is good. But now, it is no longer 17
I who do what I do, but the sin which dwells in me. For
I know that the good does not dwell in me, that is, in 18
my earthly nature. ^c The wish to do the good is here with
me; the doing of it is not; for I do not do the good that I 19
wish to do; on the contrary I do the evil that I do not wish to
do. If I do what I do not wish to do, it is no longer I myself 20
who do it, but the sin which dwells in me. So I discover 21
this law for myself who wish to do what is good, that what
is bad is here with me. In my inner self I delight in the 22
Law of God, but I see in my members ^d another law at war
with the law of my reason and taking me prisoner by the
law of sin which is in my members. ^d Wretched man that 24
I am! Who will rescue me out of this body doomed to
death? ^e I thank God through Jesus Christ our Lord! 25

So then, by myself, while I serve the Law of God with
my reason, I serve the law of sin with my earthly nature. ^c

So there is now no condemnation for those who are in ^{*} 8
Christ Jesus. For the law ^{*} of the Spirit of life in Christ 2
Jesus has set you free from the law of sin and death. The 3
Law ^{*} was powerless because it was rendered weak by the
earthly nature. ^c God therefore sent His Son in a body like
our sinful body and as a sacrifice for ^f sin, and thereby in

^a Lit., *May it not happen.*

^c Lit., *flesh.* ^{*}

^e Lit., *this body of death.*

^b Lit., *what I work.*

^d That is, parts of the body.

^f As a sacrifice for: lit., concerning.

4 ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ
 5 δικαίωμα τοῦ νόμου πληρωθῇ ἐν ὑμῖν τοῖς μὴ κατὰ σάρκα
 6 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. οἱ γὰρ κατὰ σάρκα
 7 ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ
 8 Πνεύματος. τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
 9 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα
 10 τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ
 11 ὑποτάσσεται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ
 12 ἀρέσαι οὐ δύνανται. ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν
 13 Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις
 14 Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ
 15 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ
 16 Πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ Πνεῦμα τοῦ
 17 ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ
 18 νεκρῶν Χριστὸν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν
 19 διὰ τοῦ ἐνοικούντος αὐτοῦ Πνεύματος ἐν ὑμῖν.
 20 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ
 21 κατὰ σάρκα ζῆν. εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε
 22 ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος
 23 θανατοῦτε, ζήσεσθε. ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται,
 24 οὗτοί εἰσιν υἱοὶ Θεοῦ. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας
 25 πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ
 26 κράζομεν, Ἀββα ὁ Πατήρ. αὐτὸ τὸ Πνεῦμα συνμαρτυρεῖ
 27 τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα Θεοῦ. εἰ δὲ τέκνα, καὶ
 28 κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συνκληρονόμοι δὲ
 29 Χριστοῦ, εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν.
 30 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 31 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ
 32 γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν
 33 τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις
 34 ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ'

the flesh * condemned sin. He did this ^a in order that the 4
 Law's requirement might be fulfilled in us who live follow-
 ing not our earthly nature ^b but the Spirit. For those 5
 who follow their earthly nature ^b think the thoughts of
 their earthly nature; ^b those who follow the Spirit give their
 minds to the things of the Spirit. To think the thoughts 6
 of our earthly nature ^b is death; to give the mind to the
 things of the Spirit is life and peace.* The thoughts of our 7
 earthly nature ^b are hostile ^c to God, for they are not
 obedient to God's Law, nor can they be. Those who 8
 follow their earthly nature ^b cannot please God. You, 9
 however, do not follow your earthly nature, ^b but the Spirit,
 if indeed the Spirit of God dwells in you. If a man has not the
 Spirit of Christ he does not belong to Him. But if Christ 10
 is in you, your body is a dead thing because of sin, but the
 Spirit is life itself because you are made right * with God.^d
 If the Spirit of Him who raised Jesus from the dead dwells in 11
 you, He who raised Christ from the dead will make even
 your mortal bodies alive through His Spirit dwelling in you.

So then, brothers,* we have a debt, but not to the earthly 12
 nature ^b to live according to the earthly nature. ^b For if 13
 you live according to your earthly nature, ^b you must die;
 but if through the Spirit you put to death the practices of
 the body, you will live. Those who are led by the Spirit of 14
 God are sons of God. For you did not receive the spirit of 15
 slavery bringing you again into a state of fear, but you
 received the spirit of adoption by which we cry out, "Abba,^e
 Father". The Spirit Himself joins with our spirit in bear- 16
 ing witness that we are God's children. If we are children 17
 we are also heirs, heirs of God, joint-heirs with Christ, since
 we suffer with Him in order that we may be glorified with
 Him.

I reckon that the sufferings of the present time are not 18
 worthy to be compared with the glory * which is going to be
 revealed to us. The eager expectation of the created world 19
 is waiting for the revealing of the sons of God. For the 20
 created world was subjected to futility, not willingly, but by

^a He did this is not in the Greek.

^b Lit., flesh.*

^c Lit., enmity.

^d because . . . God: lit., because of righteousness.

^e Aramaic for "Father".

21 ἐλπιδι | διότι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς
 22 δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν
 23 νάζει καὶ συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ
 αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ
 24 ἐν ἑαυτοῖς στενάζομεν [υἰοθεσίαν] ἀπεκδεχόμενοι τὴν
 ἀπολύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν·
 25 ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ
 26 ἀπεκδεχόμεθα. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμ-
 βάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξάμεθα
 καθὼ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ Πνεῦμα ὑπερεντυγ-
 27 χάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἑραυνῶν
 τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι
 28 κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. οἶδαμεν δὲ ὅτι τοῖς
 ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ
 29 πρόθεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ προώρισεν
 συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι
 30 αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισεν,
 τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ
 31 ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.
 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς
 32 καθ' ἡμῶν; ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλὰ
 ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
 33 αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν
 34 Θεοῦ; Θεὸς ὁ δικαίων· | τίς ὁ κατακρίνων; Χριστὸς ὁ
 ἀποθανών, μᾶλλον δὲ καὶ ἔγερθείς, ὃς καὶ ἐστὶν ἐν δεξιᾷ
 35 τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. τίς ἡμᾶς χωρίσει
 ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ

the One who subjected it, in the hope that the created 21 world will itself be set free from its enslavement to corruption, to receive the glorious freedom which belongs to God's children. For we know that to this present time the whole 22 created world groans and is in anguish together; not only 23 so, but we ourselves who have the firstfruits * of the Spirit are also groaning within ourselves as we wait for our adoption,^a the liberation of our bodies. By this hope we were 24 saved. Hope that is seen is not hope; does ^b anyone hope for ^c what he sees? But if we hope for what we do not see, 25 we wait for it expectantly.

In the same way the Spirit also comes to the aid of our 26 weakness; for we do not know how to pray as we ought, but the Spirit Himself turns to God on our behalf with groans that need no words. He who searches hearts knows 27 the mind of the Spirit because He turns to God on behalf of God's people * according to God's will.^d We know that 28 for those who love God all things work together for good, that is, for those who have been called in accordance with His purpose, because whom He knew beforehand He 29 ordained beforehand to share the likeness of His Son, that the Son might be the eldest among many brothers. He 30 called those whom He had ordained beforehand; He made right * with Himself those whom He called; He glorified those whom He made right.

What then shall we say to this? If God is for us, who 31 can be against us? He indeed did not spare His own Son 32 but delivered Him up for us all. How then will He fail with Him freely to give us all things? Who will bring a charge 33 against God's chosen? ^e God is *the One who acquits*. Who 34 *condemns*? Christ is the One who died; or, rather, the One who was raised; He is also at God's right hand, and He turns to God on our behalf. Who will separate us from 35 Christ's love? Will affliction, hardship, persecution,

^a Some witnesses omit, *our adoption*.

^b Lit., *why does*.

^c The Greek verb is often used in the LXX to render the Hebrew word for "to hope".

^d Lit., *according to God*.

^e Plural.

36 διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς
γέγραπται ὅτι

Ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,
ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος
38 ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε
ἄγγελοι οὔτε ἄρχαί οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε
39 δυνάμεις | οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα
δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
9¹ Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συνμαρτυ-
2 ρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι Ἀγίῳ, ὅτι
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδὴ τῇ καρδίᾳ
3 μου. ἡνυχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ
4 σάρκα, | οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία καὶ ἡ
δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ
5 αἱ ἐπαγγελίαι, | ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ
κατὰ σάρκα· ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς
6 αἰῶνας· ἀμήν. Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ
7 Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ, | οὐδ'
ὅτι εἰσὶν σπέρμα Ἀβραὰμ· πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
8 κληθήσεται σοι σπέρμα. τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγ-
9 γελίας λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος
οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ
10 Σάρρα υἱός. οὐ μόνον δέ, ἀλλὰ καὶ Ρεβέκκα ἐξ ἐνὸς
11 κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ
γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ
2 κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἐξ ἔργων
ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει

36: Ps. 44. 22. 9: 7: Gn. 21. 12. 9: Gn. 18. 10. 12: Gn. 25. 23.

hunger, nakedness, danger, the sword? as it is written:* 36

*For Thy sake we are being killed all the day long;
we are reckoned as sheep for slaughter.*

No, in all these things we are more than victorious through 37
Him who loved us. For I am convinced that neither death 38
nor life, neither angels * nor human powers, nothing present,
nothing to come, no supernatural forces, neither 39
heights,^a nor depths,^a nor any other created thing will be
able to separate us from God's love which is in Christ Jesus
our Lord.

I am speaking the truth in * Christ, I am not lying; my 9
conscience * through the Holy Spirit bears witness with
me, for I have great grief and unceasing anguish in my 2
heart. I could pray ^b that I were myself under a curse, cut 3
off ^c from the Christ, for the sake of my brothers, my human
kindred.^d They are Israelites, theirs are the adoption, 4
the glory,* the covenants,* the Law,* the worship and the
promises; to them belong the fathers, and from them, on 5
the human side,^e sprang the Christ. He who is God over
all is for ever blessed; Amen.

It is not as if God's word had failed; for not all who 6
come from Israel are in fact Israel, nor are they Israel ^f 7
because they are descended from Abraham. They are all
his children, but *Through Isaac your descendants shall be called.*
That is, it is not the children of natural descent ^g who are 8
God's children; rather, the children of the promise are
reckoned his *descendants*. For the word of promise is this: 9
I shall come at the appointed time, and Sarah shall have a son.*
Not only so, but Rebecca also conceived children through 10
one man, our father Isaac; and when the children had not 11
yet been born and they had done nothing good or bad, then
in order that God's selective purpose might continue,
depending not on deeds but on God's call,^h she was told, *The* 12

^a These are astronomical terms. ^b Or, *wish*.

^c *Cut off* is not in the Greek.

^d Lit., *according to the flesh*.*

^e Lit., *of the flesh*.*

^f Lit., *relations according to the flesh*.*

^g *Are they Israel* is not in the Greek.

^h Lit., *Him who called*.

13 τῷ ἐλάσσονι, | καθὼς γέγραπται, Τὸν Ἰακωβ ἠγάπησα, τὸν
 δὲ Ἡσαυ ἐμίσησα.
 14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.
 15 τῷ Μωϋσεὶ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω
 16 ὃν ἂν οἰκτιρῶ. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχον-
 17 τος, ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γὰρ ἡ γραφή τῷ
 Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι
 ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά
 18 μου ἐν πάσῃ τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει
 19 σκληρύνει. Ἐρεῖς οὖν μοι, Τί οὖν ἐτι μέμφεται; τῷ γὰρ
 20 βουλήματι αὐτοῦ τίς ἀνθέστηκεν; μενοῦνγε, ὦ ἄνθρωπε,
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα
 21 τῷ πλάσαντι, Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν
 ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι
 22 ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; εἰ δὲ θέλων ὁ
 Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ
 ἥνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα
 23 εἰς ἀπώλειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης
 24 αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν εἰς δόξαν, | οὓς καὶ
 ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,
 25 ὡς καὶ ἐν τῷ Ὡσηε λέγει,

Καλέσω τὸν οὐ λαόν μου λαόν μου

καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

26 καὶ ἔσται ἐν τῷ τόπῳ ᾧ ἐρρέθη αὐτοῖς,

Ὁὐ λαός μου ὑμεῖς,

ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραηλ,

Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραηλ ὡς ἡ ἄμμος τῆς

θαλάσσης,

τὸ ὑπόλειμμα σωθήσεται·

13: Mal. 1. 2, 3.

15: Ex. 33. 19.

17: Ex. 9. 16.

8: Ex. 4. 21.

20: Is. 29. 16; 45. 9.

21: Jer. 18. 6.

22: Jer. 50. 25.

Hos. 2. 23.

26: Hos. 1. 10.

27-28: Is. 10. 22, 23.

elder shall serve the younger, as it is written, Jacob I loved, but 13 Esau I hated.*

What then shall we say? Is there injustice with God? 14 Never! ^a For He says to Moses, *I will have pity on him on 15 whom I have pity, and I will be merciful to him to whom I am merciful.* So then everything depends, not on man's will or 16 exertions,^b but on God who has pity. For the scripture says 17 to Pharaoh, *It was for this that I raised thee up, to show in thee My power and to spread abroad My name * in all the earth.* So 18 then He pities whom He wills, and *hardens* whom He wills.

You will say to me, then, "Why does He still find fault? 19 Who can oppose His will?" On the contrary, man, who 20 are you to answer back to God? *Will that which is moulded say to its moulder, Why did you make me like this? Has not the 21 potter power over the clay, to make from the same lump one vessel for honourable, another for meaner use? If God, 22 who wished to demonstrate His wrath * and make His might known, formed with great patience vessels of wrath, ready for destruction, He did so;^c and He did this ^d to make 23 known the wealth of His glory * towards vessels of His pity, vessels prepared beforehand for glory, namely ourselves, 24 whom He called not only from among Jews but also from among Gentiles;* as He says in Hosea also, 25*

*Those who were not My people * I will call " My people * ",
and her who was not loved I will call " beloved ";
and it shall be that in the place where it was said to them, 26
" You are not My people, * "
there they shall be called " sons of the living God ".*

And Isaiah cries out concerning Israel, 27

*Even if the number of the Israelites ^e is like the sand of the sea,
it is the remnant that shall be saved;*

^a Lit., *May it not happen.*

^c He did so is not in the Greek.

^e Lit., *the sons of Israel.*

^b Lit., *on him who wishes or runs.*

^d He did this is not in the Greek.

28 λόγον γὰρ συντελῶν καὶ συντέμνων
ποιήσει Κύριος ἐπὶ τῆς γῆς.

29 καὶ καθὼς προείρηκεν Ἡσαΐας,

Εἰ μὴ Κύριος Σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα,
ὥς Σόδομα ἂν ἐγενήθημεν
καὶ ὥς Γόμορρα ἂν ὠμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.
31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης
32 οὐκ ἔφθασεν. διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ
33 ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος, | καθὼς
γέγραπται,

Ἰδοὺ τίθημι ἐν Σιων λίθον προσκόμματος
καὶ πέτραν σκανδάλου,
καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.

101 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις
2 πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γὰρ
αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν·
3 ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ
4 οὐχ ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς δικαιο-
5 σύνην παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει ὅτι τὴν
δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας αὐτὰ ἄνθρωπος
6 ζήσεται ἐν αὐτῇ. ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
7 λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν
οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν. | ἦ, Τίς
καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
8 νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά
ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ'

29: Is. 1. 9. 32: Is. 8. 14. 33: Is. 8. 14; 28. 16 LXX. 10. 5: Lv. 18. 5.
6: Dt. 9. 4; 30. 12. 8-9: Dt. 30. 14.

*for the Lord will make a reckoning,
final and decisive, on the earth.* 28

As also Isaiah said earlier, 29

*If the Lord of Hosts had not left us some descendants
we should have become like Sodom,
and we should have been like Gomorrah.*

What then shall we say? This, that Gentiles * who were 30
not pursuing righteousness * have attained to righteousness,
but it is righteousness through faith; but Israel who were 31
pursuing the Law * which aimed at righteousness, have not
reached it.^a Why? Because their pursuit was not through 32
faith but through deeds. They stumbled over the *stumbling-*
stone, as it is written: * 33

*See, I lay in Sion a stumbling-stone
and a rock to trip men up,
and no one who believes in Him shall be put to shame.*

Brothers, * my heart's desire and my prayer to God is for 10
their salvation. I bear witness to them that they have a zeal 2
for God, but a zeal without knowledge. Being ignorant of 3
the God-given righteousness * and seeking to establish their
own righteousness, they have not submitted themselves to
the God-given righteousness. For Christ is the end of the 4
Law, * so as to give righteousness to every believer. For 5
Moses writes that *the man who practises* the righteousness
based on the Law *shall live by* it. But the righteousness based 6
on faith says: *Do not say to yourself, "Who shall go up into
heaven?"* (that is, to bring Christ down) or, "Who shall go 7
down into the depth?" (that is, to bring Christ back from the
dead). What does it say? *The word is close to you, in your 8
mouth and in your heart,* that is, the word of faith which we

^a Lit., *the law of righteousness.*

9 ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν, ὅτι ἐὰν ὁμολο-
γῆσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσης
ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
10 σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι
11 δὲ ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ ἡ γραφή, Πᾶς
12 ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. οὐ γὰρ
ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς
Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
13 αὐτόν· Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου
14 σωθήσεται. Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;
πῶς δὲ πιστεύσωσιν οὐδ' οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
15 χωρὶς κηρύσσοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποστα-
λῶσιν; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν
16 εὐαγγελιζομένων τὰ ἀγαθὰ. ἀλλ' οὐ πάντες ὑπήκουσαν
τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπί-
17 στευσεν τῇ ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή
18 διὰ ῥήματος [Χριστοῦ]. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;
μενοῦν γε

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

19 ἀλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος Μωϋσῆς λέγει,

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,
ἐπ' ἔθνη ἀσυνέτῳ παροργῶ ὑμᾶς.

20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει,

Εὐρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν,
ἐμφανῆς ἐγενόμην ἐν τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὁλην τὴν ἡμέραν ἐξεπέτασα
τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

11: Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὴν κληρονομίαν αὐτοῦ;

11: Is. 28. 16. 13: Joel 2. 32. 15: Is. 52. 7. 16: Is. 53. 1. 18: Ps. 19. 4.
19: Dt. 32. 21. 20: Is. 65. 1. 21: Is. 65. 2 LXX. 11. 1, 2: Ps. 94. 14.

proclaim,* namely, that if you confess *with your mouth* that 9
 Jesus is Lord, and believe *in your heart* that God raised Him
 from the dead, you will be saved. For with the heart a man 10
 believes and this leads ^a to righteousness, with the mouth he
 confesses and this leads ^a to salvation. For the scripture 11
 says, *No one who believes on Him shall be put to shame.* There is 12
 no distinction between Jew and Gentile,^b for all have the
 same Lord, and He is rich towards all who call on Him.
 For *everyone who calls on the name of the Lord will be saved.* 13

How then are they to call on one in whom they have not 14
 believed? How are they to believe in one of whom they
 have not heard? How are they to hear without a preacher?
 How are men to preach unless they are sent? As it is 15
 written,* *How beautiful are the feet of those who bring good news!*
 But not all were obedient to the Good News.* Isaiah says, 16
Lord, who has believed our message? Then belief comes through 17
 the message, and the message comes through the word of
 Christ.^c But I say, “Can it be that they did not hear?” 18
 On the contrary,

*Their utterance went out into all the earth,
 and their words to the ends of the world.*

But I say, “Can it be that Israel did not know?” First 19
 Moses says,

*I shall provoke you to jealousy over what is not a nation,
 I shall move you to anger over a nation without understanding.*

Isaiah is bold and says, 20

*I was found by men who were not seeking Me,
 I appeared among men who were not enquiring for Me.*

But with regard to Israel He says, *I have spread out My hands 21
 all the day long to a people * who disobey and oppose Me.*

I ask then: *Has God thrust aside His possession?* Never! ^d 11

^a And this leads is not in the Greek.

^b Lit., Greek.

^c Some witnesses omit, *of Christ*; others read, *of God*.

^d Lit., *May it not happen*.

μή γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί, ἐκ σπέρματος
 2 Ἀβρααμ, φυλῆς Βενιαμειν. οὐκ ἀπόσωσε ὁ Θεὸς τὸν
 λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν Ἡλείᾳ τί λέγει
 3 ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραηλ, | λέγων,
 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά
 σου κατέσκαψαν, καὶ ἐγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν
 4 τὴν ψυχὴν μου; ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;
 Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ
 5 ἔκαμψαν γόνυ τῇ Βααλ. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ
 6 λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι,
 7 οὐκ ἐτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἐτι γίνεται χάρις. Τί
 οὖν; ὁ ἐπιζητεῖ Ἰσραηλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ
 8 ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, | καθὼς γέγραπται,

Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως,
 ὁφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
 ἕως τῆς σήμερον ἡμέρας.

9 καὶ Δαυεὶδ λέγει,

Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν
 καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
 10 σκοτισθήτωσαν οἱ ὁφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν,
 καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σὺνκαμψον.

11 Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο·
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς
 12 τὸ παραζηλώσαι αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν
 πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,
 13 πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν. Ὑμῖν δὲ λέγω τοῖς
 ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν
 14 διακονίαν μου δοξάζω, εἴ πως παραζηλώσω μου τὴν σάρκα
 15 καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ ἡ ἀποβολὴ αὐτῶν

3: 1 K. 19. 10. 4: 1 K. 19. 18. 8: Dt. 29. 4, Is. 29. 10. 9-10: Ps. 69.
 22-23 LXX. 11: Dt. 32. 21.

For I am myself an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. *God has not thrust aside* 2
*His people,** whom He knew beforehand. Do you not know what the scripture says in the passage about ^a Elijah, when he is appealing to God against Israel: Lord, *they have killed* 3
Thy prophets, they have pulled down Thine altars, and I alone am left, and they are seeking my life?* But what is the divine 4
 response to him? *I have kept for Myself seven thousand men who have not bent the knee to Baal.* So then at the present time also 5
 there has come to be a remnant chosen in grace;* and if 6
 by grace, then it is not through works, for if it is, grace is no longer grace.

What then? What Israel is seeking for she has not 7
 found, but the chosen have; the rest have been made in- 8
 sensitive, as it is written:*

*God gave them an insensitive spirit,^b
 eyes not to see, and ears not to hear,
 even to this day.*

And David says, 9

*May their feasting ^c become a trap and a snare;
 a cause of falling and a retribution for them.
 May their eyes be darkened, that they cannot see; 10
 bow down their backs continually.*

I ask then, "Did they stumble so as to fall?" Never! ^d 11
 But through their lapse salvation comes to the Gentiles,*
 to provoke Israel ^e to jealousy. If their lapse is riches for the 12
 world, and if their loss is riches for Gentiles, how much
 greater riches will their full strength bring! ^f

But I am speaking to you Gentiles.* Now in so far as I 13
 am an apostle ^g to Gentiles, I exalt the service which I
 perform, in the hope that I may provoke my own fellow- 14
 countrymen ^g to jealousy and save some of them. For if 15

^a In the passage about: lit., in.

^b Lit., a spirit of stupor.

^c Lit., table.

^d Lit., May it not happen.

^e Lit., them.

^f Full strength bring: lit., fulness be.

^g Lit., my flesh.*

καταλλαγή κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
 16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
 17 καὶ οἱ κλάδοι. Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ
 δὲ ἀγριέλαιος ὧν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συνκοινωνός
 18 τῆς ῥίζης καὶ τῆς πύότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ
 τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
 19 ἀλλὰ ἡ ῥίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα
 20 ἐγὼ ἐνκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν,
 σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ·
 21 εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
 22 μήπως οὐδὲ σοῦ φείσεται. Ἴδε οὖν χρηστότητα καὶ
 ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ
 δὲ σέ χρηστότης Θεοῦ, ἐὰν ἐπιμένης τῇ χρηστότητι, ἐπὶ
 23 καὶ σὺ ἐκκοπήσῃ. ἀκείνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ
 ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς
 24 πάλιν ἐνκεντρίσαι αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
 ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλ-
 λιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐνκεντρισθήσου-
 25 ται τῇ ἰδίᾳ ἐλαίᾳ. Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί,
 τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔητε ἐν ἑαυτοῖς φρόνιμοι, ὅτι
 πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ
 26 πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ οὕτως πᾶς Ἰσραὴλ
 σωθήσεται, καθὼς γέγραπται,

Ἦξει ἐκ Σιων ὁ Ῥυόμενος,

καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακωβ·

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,

ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

their rejection is reconciliation for the world, what will their acceptance be but life from the dead? If the first- 16
fruits * of dough ^a are holy, so is the lump; if the root is holy, so are the branches.

But if some of the branches have been broken off, and 17
you, a wild olive, have been grafted in their place,^b and have become a sharer in the root and rich life of the olive,^c do not boast over the branches. If you do boast, it is not 18
you that support the root, but the root you. You will say 19
then, "Branches were broken off in order that I might be grafted in." All right! It was because of lack of faith 20
that they were broken off, but as for you, you stand firm by faith. Do not be haughty, but be afraid, for if God did 21
not spare the natural branches, perhaps He will not spare even you. See then God's kindness and severity, severity 22
towards those who have fallen, but to you God's kindness, if you continue in His kindness; if you do not,^d you also will be cut off. As for them, if they do not continue in their 23
lack of faith, they will be grafted in; for God is able to graft them in again. For if you were cut off from that which 24
by nature is a wild olive, and contrary to nature were grafted into a cultivated olive, how much more will these natural branches be grafted into their own olive tree!

Lest you should be conceited I do not want you to be 25
ignorant of this secret,* brothers,* that insensibility has come in some measure upon Israel, until the full number of the Gentiles * comes in. And so all Israel will be 26
saved; as it is written:*

*From Sion the Deliverer will come,
and He will remove from Jacob his ungodly ways;
and, this is the covenant * that I shall make with them 27
when I take away their sins.*

^a *Of dough* is not in the Greek.

^c That is, the garden olive.

^b Lit., in them.

^d If you do not: lit., since.

- 28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν
 29 ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ
 30 τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. ὥσπερ γὰρ καὶ
 ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νυνὶ δὲ ἠλεήθητε τῇ
 31 τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ
 32 ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεθθῶσιν. συνέκλεισεν
 γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας
 ἐλέησῃ.
- 33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς
 ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ
 ὁδοὶ αὐτοῦ.
- 34 Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ
 ἐγένετο;
- 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;
- 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ
 ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
- 12₁ Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ
 Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν
 2 εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ
 συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ
 ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
 θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
- 3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ
 ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ
 φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν
 4 μέτρον πίστεως. ὥσπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ
 5 ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, | οὕτως
 οἱ πολλοὶ ἐν σώμα [ἐσμεν] ἐν Χριστῷ, τὸ δὲ καθ' εἰς
 6 ἀλλήλων μέλη. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν
 δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητεῖαν, κατὰ τὴν ἀναλο-
 7 γίαν τῆς πίστεως· | εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ

In regard to the Good News,* they are enemies ^a for your 28
sake, but in regard to God's choice of them,^b they are
beloved ^a for the fathers' sake. God's acts of grace * and His 29
call cannot be revoked. Just as at one time you also dis- 30
obeyed God, but now, because of their disobedience, you
have received mercy, so also now they have disobeyed 31
because of the mercy received by you, that they too may now
receive mercy. For God has imprisoned all men in dis- 32
obedience, that He may show mercy to all.

Oh, the depth of God's riches and wisdom and knowledge! 33
How unsearchable are His judgments, how untraceable
His ways!

*For who has known the mind of the Lord? Who has been His 34
counsellor?*

Who has first given to Him, that he may claim repayment ^c? 35

For from Him, through Him and unto Him are all things. 36
To Him be glory * for ever; Amen.

I urge you therefore, brothers,* by the mercies of God, to 12
offer your bodies as a living and holy sacrifice, acceptable to
God; this is your reasonable ^d worship. Do not conform 2
to the ways of this age,* but be transformed by the re-
newal of your mind, in order that you may discern what
God's good, acceptable and perfect will is.

Through the grace * given to me I tell everyone among 3
you not to think more highly of himself than he ought to
think, but rather, he is so to think as to behave modestly,
according as God has apportioned to each one a measure
of faith. Just as in one body we have many members ^e but 4
all the members ^e do not have the same function, so we, who 5
are many, are one body in * Christ, and individually
members of one another. We have spiritual gifts * which 6
vary according to the grace given to us: if the gift is
prophecy,* we have it in proportion to our faith; if it is 7

^a That is, of God.

^b Lit., in regard to the choice.

^c Lit., and it will be repaid to him.

^d That is, worship from men offering themselves as rational creatures,
as opposed to the offering of animals.

^e That is, parts of the body.

- 8 διδάσκων, ἐν τῇ διδασκαλίᾳ· εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλησίᾳ· ὁ μεταδιδούς ἐν ἀπλότῃ, ὁ προϊστάμενος
 9 ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότῃ. ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγούντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.
 10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, | τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες,
 11 τῷ Κυρίῳ δουλεύοντες, | τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, | ταῖς χρείαις
 12 τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, εὐλογεῖτε καὶ μὴ καταρᾶσθε.
 13 χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.
 14 τὸ αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι
 15 πρὸς ἑαυτοὺς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες.
 16 προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· | εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω,
 17 λέγει Κύριος. ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρωπος πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
 18 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.
 19 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ, αἱ δὲ οὐσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἐκδικος εἰς ὀργὴν τῷ κακῷ πράσσοντι. διὸ ἀνάγκη ὑποτάσσεσθαι,

16: Pr. 3. 7. 17: Pr. 3. 4 LXX. 19: Dt. 32. 35. 20: Pr. 25. 21-22.

practical service, let us occupy ourselves in practical service; one who is a teacher, in teaching; one who has a message of encouragement, in encouraging; one who shares with others, with generosity; one who is in authority, with diligence; one who shows mercy, with cheerfulness. Let love be sincere. Hate what is evil; cling to what is good. Be affectionate to one another in brotherly love; give to each other priority in honour; do not let your enthusiasm wane;^a be fervent in spirit; serve the Lord; rejoice in hope; be steadfast in affliction; devote yourselves to prayer; contribute to the needs of God's people;^{*} be eager to be hospitable.^b Bless your persecutors; bless, do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind among yourselves; do not be haughty, but associate with humble people.^c *Do not be wise in your own eyes. Do not pay back evil for evil; plan what is good in the judgment of all men. If possible, so far as it depends on you, be at peace * with all men. Do not take revenge, beloved, but leave it to the wrath,* for it is written,* It is for Me to take vengeance; I will repay, says the Lord. No, if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap coals of fire on his head. Do not be conquered by evil, but conquer evil with good.*

Everyone must submit to the authorities over him; for no authority exists except from God, and the existing authorities have been appointed by God. So he who resists the authorities^d opposes the ordering of God, and those who oppose will receive sentence. For the magistrates are a terror, not to a good deed but to a bad deed. Do you want to have no fear of the authority? Do good, and you will have praise from him. He is God's servant for your good. But if you do evil, be afraid, for it is not for nothing that he wears the sword. He is God's servant, an avenger who brings wrath * on the evil-doer. Therefore it is necessary to sub-

^a Lit., in enthusiasm do not be indolent.

^c Or, give yourselves to humble tasks.

^b Lit., pursue hospitality.

^d Lit., authority.

- 6 οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνειδήσιν. διὰ
τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν
7 εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπόδοτε πᾶσιν τὰς
ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ
8 τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. Μηδενὶ
μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγα-
9 πῶν τὸν ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύσεις,
Οὐ φονεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Οὐκ
ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ
τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον
10 σου ὡς ἑαυτόν. ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται·
11 πλήρωμα οὖν νόμου ἡ ἀγάπη. Καὶ τοῦτο εἰδότες τὸν
καιρόν, ὅτι ὧρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ
12 ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. ἡ νύξ
προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ
ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός.
13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ
μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ·
14 ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν [Χριστόν], καὶ τῆς
σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίαν.
- 14¹ Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς
2 διακρίσεις διαλογισμῶν. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ
3 δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ
ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ
4 Θεὸς γὰρ αὐτὸν προσελάβετο. σὺ τίς εἰ ὁ κρίνων ἀλλότριον
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ,
5 δυνατεῖ γὰρ ὁ Κύριος στήσαι αὐτόν. ὃς μὲν γὰρ κρίνει
ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος

mit, not only on account of the wrath but also on account of conscience.* For this reason you pay taxes also; for the authorities ^a are God's servants, devoting themselves to this very thing. Pay to all their dues, tribute to whom tribute is due, tax to whom tax is due, fear to whom fear, honour to whom honour. 6 7

Owe no man anything, except to love one another; for he who loves others ^b has fulfilled the Law.* For, *Thou shalt not commit adultery, Thou shalt not murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not desire,* and any other commandment there is, are summed up in these words: *Thou shalt love thy neighbour as thyself.* Love 10 does no wrong to a neighbour; love therefore is the fulfilling of the Law.

And do this,^c knowing the time, that the hour has 11 already come for you to awake out of sleep; for now our salvation is nearer than when we became believers. The 12 night is far advanced; the day is near. Let us then put away the deeds of darkness, and let us arm ourselves with the weapons of light. Let our behaviour be seemly, as in 13 the day, let us have no revellings and drinking-bouts, no debauchery and licentiousness, no quarrelling and jealousy; but put on the Lord Jesus Christ,^d and give no thought to 14 your earthly nature,^e to satisfy its desires.

Receive the man who is weak in faith, but not to debate 14 contentious questions. One man so believes as to eat anything, but another who is weak eats only ^f vegetables. Let not the man who eats despise the man who does not eat, 3 and let not the man who does not eat judge the man who does, for it is God who has received him. Who are you to 4 judge another man's house-slave? It is to his own master that he stands or falls; and he shall stand, because the Master ^g is able to make him stand. One man judges one 5 day above another; another man judges all days alike. Let

^a Lit., *they*.

^c Lit., *And this*.

^d Lit., *the flesh*.*

^e Or, *Lord*.

^b Lit., *the other man*.

^d Some witnesses omit, *Christ*.

^f Only is not in the Greek.

6 ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ὁ φρονῶν τὴν ἡμέραν
 Κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ
 τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ
 7 τῷ Θεῷ. Οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ
 8 ἀποθνήσκει· ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν, ἐάν τε
 ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν
 9 ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. εἰς τοῦτο
 γὰρ Χριστὸς καὶ ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ
 10 ζώντων κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ
 καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστη-
 11 σόμεθα τῷ βήματι τοῦ Θεοῦ. γέγραπται γάρ,

Ζῷ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,
 καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ Θεῷ.

12 ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ
 Θεῷ].
 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε
 μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.
 14 οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι'
 αὐτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ
 15 κοινόν. εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι
 κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον
 16 ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασφημείσθω
 17 οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ
 βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν
 18 Πνεύματι Ἀγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
 19 εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν
 20 τῆς εἰρήνης διώκομεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς
 21 προσκόμματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ
 πεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδα-

each be fully convinced in his own mind. He who observes 6
the day, observes it to the Lord; he who eats, eats to the
Lord, for he gives thanks ^a to God; he who does not eat, it
is to the Lord that he does not eat, and he gives thanks to
God.

For not one of us lives to himself, and not one dies to 7
himself; for if we live, it is to the Lord that we live, and if 8
we die, it is to the Lord that we die. Whether then we live,
or whether we die, we belong to the Lord. For Christ both 9
died and rose to life for this, that He might be Lord of both
the dead and the living. You, why do you judge your 10
brother? * And you, why do you despise your brother?
For we shall all stand before the judgment-seat of God.
For it is written:*

*As I live, the Lord says, every knee shall bend to Me,
and every tongue shall give praise to God.*

Every one of us then will give account of himself to God.^b 12

So let us no longer judge one another; rather, make this 13
decision, not to put anything in your brother's * way,
to cause him to stumble or fall away.* I know, and in * 14
the Lord Jesus I am convinced, that nothing is in itself
unclean; a thing is unclean only to him who considers it
unclean. If your brother is grieved because of what you are 15
eating,^c you no longer behave with love. Do not by your
eating cause the ruin of him for whom Christ died. Do not 16
let your good be evil spoken of. The Kingdom * of God is 17
not eating and drinking; it is righteousness,* peace * and
joy in the Holy Spirit. He who thus serves Christ is pleasing 18
to God and approved by men. We therefore pursue the 19
things that make for peace and for our mutual up-building.
Do not demolish the work of God for the sake of food. 20
Everything is clean, but it is wrong for a man so to eat as to be
the cause of stumbling. It is good not to eat meat or drink 21
wine or do anything which causes your brother to stumble

^a This refers to the blessing before a meal.

^b Some witnesses omit, *to God.*

^c *What you are eating:* lit., *food.*

- 22 λίζεται ἡ ἀσθενεῖ. σὺ πίστιν ἦν ἔχεις κατὰ σεαυτὸν ἔχει
ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ
23 δοκιμάζει· ὁ δὲ διακρινόμενος ἂν φάγη κατακέκριται, ὅτι
οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
15¹ Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
2 ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. ἕκαστος
ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·
3 | καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρσεν· ἀλλὰ καθὼς γέ-
γραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν
4 ἐπ' ἐμέ. ὅσα γὰρ προεγράφη, πάντα εἰς τὴν ἡμετέραν
διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ
5 τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ὁ δὲ
Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ
6 αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Ἰησοῦν Χριστόν, ἵνα
ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
8 προσελάβετο ἡμᾶς εἰς δόξαν τοῦ Θεοῦ. λέγω γὰρ Χριστὸν
διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ
9 βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ
ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται,

**Διὰ τοῦτο ἑξομολογήσομαί σοι ἐν ἔθνεσιν
καὶ τῷ ὀνόματί σου ψαλῶ·**

10 καὶ πάλιν λέγει,

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

11 καὶ πάλιν λέγει,

**Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν Κύριον,
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.**

3: Ps. 69. 9. 9: 2 S. 22. 50, Ps. 18. 49. 10: Dt. 32. 43. 11: Ps. 117. 1.
26

or to fall away,* or which weakens his faith.^a Let your own personal faith be a matter between yourself and God.^b Happy is the man who does not pass judgment on himself by what he approves; but the doubter stands condemned if he eats, because his action does not proceed from faith; anything which does not proceed from faith is sin.

We who are strong ought to bear the weaknesses of those who are not strong, and not to please ourselves. Let each of us please his neighbour for his good, to build him up in the faith, for even Christ did not please Himself, but, as it is written,* *The reproaches of those who were reproaching Thee fell upon me.* All that was written of old was written for our instruction, that through steadfastness and through the encouragement of the Scriptures we might have hope. May God, who is the source of steadfastness and encouragement, grant you to be of the same mind among yourselves after the pattern of Jesus Christ, in order that you may together, with one voice, give glory * to the God and Father of our Lord Jesus Christ.

Therefore receive one another, as Christ also received us to the glory * of God. I say that Christ became a servant to the Jews^d to show the truthfulness of God, to confirm the promises made to the fathers, and that the Gentiles * might give glory to God for His mercy, as it is written:*

*Therefore I shall give praise to Thee among the Gentiles,
and I shall sing to Thy name.**

And again he says, 10

*Rejoice, you Gentiles, in company with His people.**

And again he says, 11

*All you Gentiles, praise the Lord,
and let all the peoples praise Him.*

^a His faith is not in the Greek.

^b Lit., *Hold before God the faith which you hold to yourself.*

^c Lit., *May the God of steadfastness.*

^d Lit., *circumcision.*

12 καὶ πάλιν Ἡσαΐας λέγει,

Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί,
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·
ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ
ἐλπίδι ἐν δυνάμει Πνεύματος Ἁγίου.

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν,
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμ-

νήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθείσάν μοι ἀπὸ τοῦ

16 Θεοῦ | εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ

ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ

προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι

17 Ἁγίῳ. ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς

18 τὸν Θεόν· οὐ γὰρ τολμῶ λαλεῖν τι ὧν οὐ κατειργάσατο

19 Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, | ἐν

δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος·

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ

20 πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. οὕτως δὲ

φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χρι-

21 στός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, | ἀλλὰ

καθὼς γέγραπται,

Ὅψονται οἱς οὐκ ἀνηγγέλη περὶ αὐτοῦ,

καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

22, 23 διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἔλθειν πρὸς ὑμᾶς· νυνὶ
δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν

And again Isaiah says,

12

*The Descendant ^a of Jesse shall come,
even He who arises to rule the Gentiles;
in Him the Gentiles shall hope.*

May the God of hope fill you with all joy and peace * 13
through believing, that you may overflow with hope by
the power of the Holy Spirit.

For my part, my brothers,* I am convinced that you 14
are yourselves full of goodness, filled with every kind of
knowledge, able also to advise one another. But I have 15
written to you with some boldness, partly as a reminder to
you, because of the grace * given to me by God to be a 16
servant of Christ Jesus among the Gentiles.* I offer as a
sacrifice the preaching of the Good News * of God, that the
offering of ^b the Gentiles may be acceptable, consecrated
by the Holy Spirit. In * Christ Jesus, then, I am proud of 17
my work for God. I do not dare to speak except of what 18
Christ did ^c through me in order that the Gentiles might
become obedient, of what He did ^d in word and in deed,
through the power shown in signs * and wonders, through 19
the power of the Spirit. As a result of this I have completed
my preaching of the Good News of Christ, from Jerusalem
round as far as Illyricum. Thus it was my ambition to 20
preach the Good News not where the name of Christ was
known, that I might not build on another's foundation,
but as it is written:*

21

*Those who did not receive news of Him shall see,
and those who have not heard shall understand.*

That is why I have often been prevented from coming to 22
you; but now, since I no longer have any scope in these parts, 23
and since for many years I have been longing to visit you,

^a Lit., root.

^b The Greek is ambiguous. It may mean (a) the offering consisting of the Gentiles (objective genitive) (b) the offering that the Gentiles make (subjective genitive).

^c Lit., I do not dare to speak of what Christ did not do.

^d Of what He did is not in the Greek.

- 24 δὲ ἔχων τοῦ ἔλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ,—
- 25 νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλημ διακονῶν τοῖς ἁγίοις.
- 26 ἡδύοκῃσεν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλημ. ἡδύοκῃσαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσὶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
- 28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν·
- 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
- 30 Χριστοῦ ἐλεύσομαι. Παρακαλῶ δὲ ὑμᾶς διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
- 31 τὸν Θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλημ εὐπρόσδεκτος
- 32 γένηται τοῖς ἁγίοις, ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ
- 33 θελήματος Θεοῦ καὶ συναναπαύσωμαι ὑμῖν. ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
- 161 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν καὶ
- 2 διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς, ἵνα προσδέξησθε αὐτὴν ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῆζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις
- 3 πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ. Ἀσπάσασθε Πρίσκαν
- 4 καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἱς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
- 5 ἐθνῶν, | καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας
- 6 εἰς Χριστόν. ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν
- 7 εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν

I shall come to you on my way to Spain whenever that 24
 may be. For I hope to see you as I pass through and to be
 helped forward thither by you, if I have first satisfied in
 part my desire to be with you. But now I am going to 25
 Jerusalem in the service of God's people.* For Macedonia 26
 and Achaia decided to make a contribution for the poor
 members of God's people in Jerusalem. They have so 27
 decided; indeed they are their debtors, for if the Gentiles *
 have had a share in their spiritual things, they owe it to them
 to render them service in material things. When I have 28
 completed this task, and safely delivered this contribution ^a
 to them, I shall go to Spain by way of you. I know that 29
 when I come to you I shall come with a full measure of
 Christ's blessing.

I entreat you by our Lord Jesus Christ and by the love 30
 of the Spirit to exert yourselves in your prayers to God for
 me, that I may be rescued from the disobedient in Judæa, 31
 and that my mission to Jerusalem may be welcome to God's
 people,* and so I may come joyfully to you, God willing, 32
 and be refreshed in your company. May the God of peace * 33
 be with you all; Amen.

I commend to you our sister * Phœbe, who is also a 16
 servant of the church * in Cenchreæ. Welcome her in * 2
 the Lord, in a manner worthy of God's people,* and stand
 by her in any matter in which she may need you; for she
 has been a friend to many, including myself.

Greet Prisca and Aquila, my fellow-workers in * Christ 3
 Jesus, who have risked their necks for my life. To them 4
 not only I, but all the Gentile * churches * also, give thanks.
 Greet also the church which meets in their house. Greet 5
 my dear friend Epænetus, who is the first convert ^b to
 Christ in Asia. Greet Mary, who toiled hard among you. 6
 Greet Andronicus and Junias, my fellow-countrymen and 7
 my fellow-prisoners. They are distinguished among the

^a Lit., *sealed this fruit*.

^b Lit., *firstfruits*.*

ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ [γέγοναν] ἐν
 8 Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν
 9 Κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Κυρίῳ
 10 καὶ Στάχυν τὸν ἀγαπητὸν μου. ἀσπάσασθε Ἀπελλῆν τὸν
 δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστο-
 11 βούλου. | ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπά-
 12 σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ.
 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφώσαν τὰς κοπιώσας ἐν
 Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ
 13 ἐκοπίασεν ἐν Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν
 14 Κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύν-
 κριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς
 15 σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλιαν,
 Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν
 16 αὐτοῖς πάντας ἁγίους. ἀσπάσασθε ἀλλήλους ἐν φιλήματι
 ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πάσαι τοῦ Χριστοῦ.
 17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο-
 18 στασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς
 18 ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι
 τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν
 19 κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἑξαπατῶσιν
 τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας
 19 ἀφίκετο· χαίρω οὖν ἐφ' ὑμῖν, θέλω δὲ ὑμᾶς σοφοὺς εἶναι
 20 εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς
 εἰρήνης συντρίβει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
 τάχει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος
 22 καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι
 ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.
 23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.
 ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ
 Κουᾶρτος ὁ ἀδελφός.*

* Some witnesses add v. 24: Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀμήν.

apostles,* and also were Christians ^a before I was. Greet 8
 Ampliatus, my dear friend in * the Lord. Greet Urbanus, 9
 our fellow-worker in the Lord, and my dear friend
 Stachys. Greet Apelles, a man approved in Christ. 10
 Greet those in the household of Aristobulus. Greet Hero- 11
 dion, my fellow-countryman. Greet those of the household
 of Narcissus who are in the Lord. Greet Tryphæna and 12
 Tryphosa, who toil in the Lord. Greet dear friend
 Persis, who has toiled hard in the Lord. Greet Rufus, a 13
 man outstanding in the Lord,^b and his mother, a mother
 to me also.^c Greet Asyncritus, Phlegon, Hermes, Patrobas, 14
 Hermas, and the brothers * who are with them. Greet 15
 Philologus and Julia, Nereus and his sister, and Olympas,
 and all God's people * who are with them. Greet one 16
 another with a holy kiss. All the churches of Christ greet
 you.

I urge you, brothers,* to look out for those who, con- 17
 trary to the teaching which you received, create dissensions
 and causes of falling away;* avoid them, for such men are 18
 slaves, not to our Lord Christ, but to their own appetites.
 By means of plausible speech and fair words ^d they deceive
 the minds * of innocent people. Everyone has heard of 19
 your obedience;^e so I rejoice over you, but I want you to
 be wise towards what is good, and guileless towards what is
 bad. The God of peace * will quickly crush Satan * under 20
 your feet.

The grace * of our Lord Jesus be with you.

Timothy, my fellow-worker, and Lucius, Jason and 21
 Sosipater, my fellow-countrymen, greet you. I, Tertius, 22
 who write down this letter in the Lord's service, greet you.
 Gaius, who has been host to me and to the whole church,* 23
 greets you. Erastus the city treasurer, and brother *
 Quartus greet you.^f

^a Lit., in * Christ.

^b Lit., chosen in the Lord.

^c A mother to me also: lit., and mine.

^d Or, blessings.

^e Lit., your obedience has reached everyone.

^f Some witnesses add v. 24: *The grace of our Lord Jesus Christ be with you all; Amen.*

25 [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν
μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν
26 μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος
δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ
αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
27 γνωρισθέντος, | μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμην.]

To Him who is able to strengthen you, according to the 25
Good News * which I preach and the proclamation * of
Jesus Christ, according to the revelation of the secret *
kept for long ages in silence but now disclosed through the 26
prophetic writings, and by command of the eternal God
made known among all nations, that they should come to ^a
faith's obedience; to the only wise God, through Jesus 27
Christ, to Him ^b be glory * for ever and ever; Amen.^c

^a *That they should come to: lit., to.*

^b *Lit., to whom.*

^c Some witnesses omit vv. 25-27; others insert them after 14. 23.

1 ΠΑΥΛΟΣ κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελή-
 2 ματος Θεοῦ καὶ ζωοθεντος ὁ ἀδελφός | τῇ ἐκκλησίᾳ τοῦ
 Θεοῦ τῇ οὐσίᾳ ἐν Κορίνθῳ, ἡγυασμένους ἐν Χριστῷ Ἰησοῦ,
 κλητὸς ἀγίοις, σὺν πάσιν τοῖς ἐμικαλοῦμένοις τὸ ὄνομα
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τῷ ᾧ, αὐτῶν
 3 καὶ ἡμῶν. Χάρεις ὑμῖν καὶ εὐχήν ἀπὸ Θεοῦ Πατρὸς
 ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
 4 Εὐχαριστοῦν τῷ Θεῷ μου πάντοτε περὶ ὑμῶν ἐν τῇ
 5 χάριτι τοῦ Θεοῦ τῇ δοθείᾳ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ὅτι
 6 γινώσκετε, καθὼς τὸ μαρτυροῦν τοῦ Χριστοῦ ἐβέβαιωσεν ἐν
 7 ὑμῖν, ὥστε ὑμεῖς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρισματικῇ,
 8 ἁπκεδεδεχόμενοι τὴν ἀποκαλύψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
 9 ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ. πιστὸς ὁ Θεός, δι'
 οὗ ἐκήρυχτε εἰς κοινῶν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
 τοῦ Κυρίου ἡμῶν.

10 Παρκαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
 11 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ καταρτισμένοι ἐν τῷ
 αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γὰρ μοι περὶ
 12 ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν
 εἰσιν. λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγώ,
 13 ἔγωγε εἰμι Παῦλον, ἔγωγε δὲ Ἀπολλῶν, ἔγωγε δὲ Κηφᾶ,
 14 ἔγωγε δὲ Χριστοῦ. μετέβρισται ὁ Χριστός· μὴ Παῦλος
 15 ἐσταυρώθη ὑμῶν ὑμῶν Παῦλον ἐβαπτίσθητε;

THE FIRST LETTER TO THE CORINTHIANS

Paul, called by the will of God to be an apostle * of Christ 1
Jesus, and brother * Sosthenes, to the church * of God in 2
Corinth, to those who are made holy in * Christ Jesus,
called to be God's people,* together with all who in every
place call on the name * of our Lord Jesus Christ, their Lord
and ours: Grace * to you and peace * from God our Father 3
and the Lord Jesus Christ.

I always thank my God concerning you because of God's 4
grace * which was given to you in * Christ Jesus, for in Him 5
you have been made rich in everything, in all speech and all
knowledge,* according as the testimony to Christ has been 6
confirmed in you. So you are lacking in no spiritual gift,* 7
while you wait for the revealing of our Lord Jesus Christ,
who will also make you firm to the end with no accusation 8
against you in the Day * of our Lord Jesus. God is faithful, 9
by whom you were called into fellowship with ^a His Son,
Jesus Christ our Lord.

I entreat you, brothers,* by the name * of our Lord Jesus 10
Christ, that you all say one and the same thing, and that
there should be no divisions among you, but that you should
be restored to singleness of mind and purpose. For I have 11
received information about you, my brothers, from Chloe's
household that there are quarrels among you. I mean this: 12
each of you says, "I belong to Paul," "I to Apollos,"
"I to Cephas," or "I to Christ". Has Christ been divided? 13
Was Paul crucified for you? Were you baptized * in Paul's

^a Or, the fellowship brought about by.

■

- 14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ
 15 Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
 16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα
 17 εἴ τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἀπέστειλέν με Χριστὸς
 βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα
 μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
 18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
 μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν.
 19 γέγραπται γάρ,

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,
 καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

- 20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συνζητητὴς τοῦ αἰῶνος
 τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου
 21 τούτου; ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ
 κόσμος διὰ τῆς σοφίας τὸν Θεόν, ἐνδόκησεν ὁ Θεὸς διὰ τῆς
 22 μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. ἐπειδὴ
 23 καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,
 24 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις
 25 μὲν σκάνδαλον, Ἕλλησιν δὲ μωρίαν, | αὐτοῖς δὲ τοῖς
 κλητοῖς, Ἰουδαίοις [τε] καὶ Ἕλλησιν, Χριστὸν Θεοῦ
 26 δύνάμιν καὶ Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ
 σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ
 27 ἰσχυρότερον τῶν ἀνθρώπων. Βλέπετε γὰρ τὴν κλήσιν
 ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ
 28 πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ
 κόσμου ἐξελέξατο ὁ Θεὸς ἵνα καταισχύνῃ τοὺς σοφούς, καὶ
 τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς ἵνα καταισχύνῃ
 29 τὰ ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα
 ἐξελέξατο ὁ Θεὸς καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,
 30 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. ἐξ
 αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν

19: Is. 29. 14 LXX. 20: Is. 19. 12; 33. 18; 44. 25.

name? I am thankful that I baptized none of you except 14
Crispus and Gaius, that no one might say that it was in my 15
name that you were baptized. And I baptized the house- 16
hold of Stephanas also; besides that I do not know if I
baptized anyone else. Christ did not send me to baptize, 17
but to preach the Good News,* and not with cleverness of
speech, lest the cross of Christ be made ineffective.^a

The preaching of the cross is foolishness to those who 18
are perishing, but to us who are being saved it is the power
of God. For it is written:* 19

*I shall destroy the wisdom of the wise,
and the intelligence of the intelligent I shall set aside.*

Where is the wise man? Where is the scribe?^b Where is the 20
arguer of this age? * Has not God *made foolish the wisdom*
of this world? For since by the wisdom of God the world 21
did not come to know God through wisdom, it pleased God
through the foolishness of the proclamation * to save those
who believe. Jews ask for signs * and Greeks seek wisdom, 22
but we proclaim * Christ crucified, an offence to Jews, 23
foolishness to Greeks; but to those who have been called, 24
both Jews and Greeks, He is Christ the power of God and the
wisdom of God. For the foolishness ^c of God is wiser than 25
men, and the weakness ^d of God is stronger than men.

Consider your own call, brothers.* There were not many 26
who were wise according to human standards,^e not many
powerful, not many of noble birth; but God chose the 27
foolish things of the world to put wise men to shame; God
chose the weak things of the world to put the strong things
to shame; God chose the ignoble things of the world and 28
the things which are despised and the things which do not
exist, to make ineffective the things which do exist, that no 29
human being ^f might boast * before God. But because of 30
Him you are in * Christ Jesus, who became for us wisdom

^a Lit., *emptied*.

^c That is, the apparent foolishness.

^e Lit., *according to the flesh*.*

^b That is, teacher of the Law.*

^d That is, the apparent weakness.

^f Lit., *no flesh*.*

σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύ-
 31 τρωσις, | ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν Κυρίῳ
 21 καυχάσθω. Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ
 καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύ-
 2 ριον τοῦ Θεοῦ. οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν εἰ
 3 μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. καγὼ
 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην
 4 πρὸς ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
 πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ
 5 δυνάμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων
 ἀλλ' ἐν δυνάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ
 αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου
 7 τῶν καταργουμένων· ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν
 μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς
 8 πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων
 τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν
 9 Κύριον τῆς δόξης ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται,

Ἄ ὁφθαλμός οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν

καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,

ὅσα ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.

10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοῦ·
 τὸ γὰρ Πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.
 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα
 τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς
 12 ἔγνωκεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. ἡμεῖς δὲ οὐ τὸ πνεῦμα
 τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα
 13 εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν· ἃ καὶ λαλοῦμεν
 οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς
 14 Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. ψυχι-
 κὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ·

31: Jer. 9. 24. 2. 9: Is. 64. 4, Jer. 3. 16, Ex. 20. 6.

from God, and righteousness,* holiness and liberation. So, as it is written,* *He who boasts, let him boast about the Lord.* 31

Accordingly, brothers,* when I came to you I came with 2
no superiority in speech or wisdom, proclaiming to you the
testimony about God. I decided to know nothing when 2
among you but Jesus Christ, and even Him crucified! I was 3
with you in weakness and fear and much trembling, and my 4
speech and my proclamation * were not in persuasive words
of wisdom, but were proved ^a by the Spirit and by power,
that your faith might depend not on men's wisdom but on 5
God's power.

We do speak wisdom among the mature, but a wisdom 6
not of this age,* nor of the rulers of this age, who are being
made ineffective. No, we speak God's secret * wisdom,^b 7
a wisdom which has been hidden, which God planned from
eternity for our glory.* None of the rulers of this age under- 8
stood it; if they had understood, they would not have cruci-
fied the Lord of glory; but, as it is written,* we speak ^c 9

*What eye has not seen and ear has not heard,
what has not entered into the mind * of man,
what God has prepared for those who love Him.*

For to us God has revealed them through His Spirit. The 10
Spirit searches out all things, even the depths of God.
Who among men knows the nature ^d of a man except the 11
spirit of the man within him? So also no one knows the
nature ^d of God except the Spirit of God. We did not re- 12
ceive the spirit of the world but the Spirit that is from God,
that we might know the things which have been graciously
given to us by God. These are the things of which we speak, 13
not in words taught by human wisdom but in words taught
by the Spirit, interpreting spiritual things to spiritual men.^e
The natural man does not accept the things of the Spirit; 14

^a Lit., *in proof*.

^b Or, *God's wisdom as a secret*.

^c *We speak* is not in the Greek, but understood from v. 7. ^d Lit., *the things*.

^e On the various interpretations of this phrase, see the International Critical Commentary, pp. 46-48.

μαῤία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευ-
 15 ματικῶς ἀνακρίνεται. ὁ δὲ πνευματικὸς ἀνακρίνει πάντα,
 16 αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν
 Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Κυρίου
 ἔχομεν.

31 **Κ**ἀγῶ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευ-
 2 ματικοῖς ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. γάλα
 ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕτω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ
 3 ἔτι νῦν δύνασθε, | ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν
 ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον
 4 περιπατεῖτε; ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου,
 5 ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐχὶ ἄνθρωποι ἐστε; τί οὖν
 ἐστίν Ἀπολλῶς; τί δέ ἐστίν Παῦλος; ἀλλ' ἡ διάκονοι
 δι' ὧν ἐπιστεῦσατε, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν.
 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ Θεὸς ηὔξανε·
 7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
 8 αὐξάνων Θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν,
 ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον
 9 κόπον. Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ
 10 οἰκοδομὴ ἐστε. Κατὰ τὴν χάριν [τοῦ Θεοῦ] τὴν δοθεῖσάν
 μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος ἐποικο-
 11 δομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ. | θεμέλιον
 γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς
 12 ἐστίν Ἰησοῦς Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν
 θεμέλιον τοῦτον χρυσίον, ἀργύρον, λίθους τιμίους, ξύλα,
 13 χόρτον, καλάμην, | ἐκάστου τὸ ἔργον φανερόν γενήσεται·
 ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
 ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.
 14 εἴ τις τινος τὸ ἔργον μένει ὁ ἐποικοδόμησεν, μισθὸν λήμψεται·
 15 εἴ τις τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ

they are foolishness to him; he cannot understand them because they must be ^a examined spiritually. The spiritual 15 man examines all things, though he himself is examined by no one. *Who, indeed, understands the Lord's mind, that he 16 may instruct Him?* But we do possess the Lord's mind.

Accordingly, brothers,* I was not able to speak to you as 3 spiritual men, but as men of flesh,* as infants in * Christ. I fed you with milk, not with solid food, for you could not 2 yet take it. Indeed, you still cannot, for you are still subject 3 to the flesh. When there is jealousy and quarrelling among you, are you not subject to the flesh, and behaving like mere men? For whenever one says, "I belong to Paul," and another, "I to Apollos," are you not merely 4 men? What is Apollos? What is Paul? Only servants 5 through whom you believed. Each has what the Lord gave to him. I planted, Apollos watered, but God was giving 6 the growth. So neither the planter nor the waterer is anything, but only God the grower. The planter and the 8 waterer are one,^b but each will receive his own wages in accordance with his own toil. We are God's fellow- 9 workers;^c you are God's cultivation, God's building.

In accordance with the grace * of God ^d which was given 10 to me, I laid a foundation, like a wise master-builder; someone else is building on it. Let each man see how he builds on it. No one can lay a foundation other than what 11 has been laid, which is Jesus Christ. But if anyone builds 12 on this foundation gold, silver, precious stones, wood, hay, straw, each man's work will become evident. The Day,* 13 because it is revealed in fire, will show what it is,^e and the fire itself will test the quality of each man's work. If a 14 man's work which he has built lasts, he will receive a reward; if a man's work is burnt up he will lose the reward, but he 15 himself will be saved, yet as one who has passed through fire.

^a Lit., *are*.

^c Or, *God's team of workers*.

^b Lit., *one thing*.

^d Some witnesses omit, *of God*.

^e *What it is*: not in the Greek, but understood.

- 16 σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἶδατε ὅτι ναὸς
 17 Θεοῦ ἐστε καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις
 τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ αὐτὸν ὁ Θεός· ὁ γὰρ
 ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.
- 18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν
 ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται
 19 σοφός. ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ
 Θεῷ ἐστιν. γέγραπται γάρ, Ὁ δρασσόμενος τοὺς
 20 σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· καὶ πάλιν, Κύριος
 γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν
 21 μάταιοι. ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα
 22 γὰρ ὑμῶν ἐστιν, εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς,
 εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστώτα εἴτε
 23 μέλλοντα, πάντα ὑμῶν, | ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ
 41 Θεοῦ. Οὕτως ἡμᾶς λογιζέσθω ἀνθρωπος ὡς ὑπηρέτας
 2 Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. ὧδε λοιπὸν
 3 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. ἐμοὶ
 δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρω-
 4 πίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω· | οὐδὲν γὰρ
 ἑμαυτῷ σύννοια, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ
 5 ἀνακρίνων με Κύριός ἐστιν. ὥστε μὴ πρὸ καιροῦ τι
 κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτά τοῦ
 σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ
 6 τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ. Ταῦτα
 δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι'
 ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ αὐτῶν γέγραπται, ἵνα
 7 μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. τίς γάρ
 σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
 8 τί καυχᾶσαι ὡς μὴ λαβών; ἥδη κεκορεσμένοι ἐστέ· ἥδη
 ἐπλουτήσατε· χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε
 ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συνβασιλεύσωμεν.

Do you not know that you are God's shrine,* and the Spirit of God dwells in you? If anyone destroys God's shrine, God will destroy him; for God's shrine is holy, and you are that shrine.

Let no one deceive himself. If anyone among you thinks that he is wise in this age,* let him become foolish, that he may become wise; for the wisdom of this world is foolishness in the sight of God. It is written,* *He who catches the wise in their cunning*, and again, *The Lord knows the thoughts of the wise, that they are futile*. So let no one boast about men; for all belongs to you, whether Paul or Apollos or Cephas, whether the world or life or death, whether the present or the future, all belongs to you, and you belong to Christ, and Christ to God.

Let a man consider us as Christ's assistants and as stewards of the secrets * of God. Further, in this matter, it is expected of stewards that a man be found faithful. Yet with me it counts for very little that I should be examined by you or by a human court.^a I do not even examine myself. I am conscious of nothing against myself, but I am not acquitted by that. He who examines me is the Lord. So do not judge anything before the appointed time,* until the Lord comes. He will both bring to the light the hidden things of darkness and reveal the purposes of men's ^b minds.* Then each man will have his praise from God.

Brothers,* I have put these things into a form applying to myself and Apollos for your sakes, that you may learn by us ^c the meaning of "Do not go beyond what is written", that none of you may behave arrogantly, favouring one man against the other. Who gives you ^d a special position? What have you that you did not receive? But if you did receive it, why do you boast as if you did not? You are already full!^e You have already become rich! Without us you have become kings! How I wish you had become

^a Lit., *human day*, that is, a day on which a human court is held.

^b *Men's* is not in the Greek.

^c That is, by us as an illustration.

^d *You* is singular throughout v. 7.

^e The element of irony in the rest of this paragraph should be noted.

- 9 δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ
10 κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. ἡμεῖς μωροὶ διὰ
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,
11 ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτμοι. ἄχρι
τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν
12 καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν | καὶ κοπιῶμεν ἔργα-
ζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν,
13 διωκόμενοι ἀνεχόμεθα, | δυσφημούμενοι παρακαλοῦμεν· ὡς
περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα
ἕως ἄρτι.
- 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου
15 ἀγαπητὰ νουθετῶν. ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε
ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ διὰ
16 τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. παρακαλῶ οὖν ὑμᾶς,
17 μιμηταί μου γίνεσθε. Διὰ τοῦτο αὐτὸ ἔπεμψα ὑμῖν
Τιμόθεον, ὃς ἐστὶν τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν
Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ,
18 καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ὡς μὴ
19 ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι
δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι
20 οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν· οὐ
21 γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. τί
θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε
πραῦτητος;
- 51 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
2 ἔχειν. | καὶ ὑμεῖς πεφυσιωμένοι ἐστέ. καὶ οὐχὶ μᾶλλον
ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο
3 ποιήσας; ἐγὼ μὲν γάρ, ὡς ἀπὼν τῷ σώματι, παρὼν δὲ
τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο

kings, that we also might be kings with you! It seems to me that God has exhibited us apostles * last of all,^a like men doomed to die, because we have become a spectacle to the world, to angels * and to men. We are fools for Christ's sake; you are men of prudence in * Christ! We are weak; you are strong! You are highly honoured; we are despised! Till this present moment we are hungry and thirsty, we are poorly clothed, we receive hard blows, we are homeless, we weary ourselves working with our own hands. When we are abused we bless; when we are persecuted we are patient; when we are reviled we speak kindly. We have become like the *filth* of the world; to this very time we are everybody's *rubbish-heap*!

I am writing this not to shame you, but to advise you as my beloved children. Though you may have thousands of guardians^b in * Christ, you have not many fathers! For in Christ I begot you through the Good News.* So I entreat you, be imitators of me. This is why I am sending to you Timothy, my beloved and faithful child in * the Lord. He will remind you of my ways in * Christ as I teach them everywhere in every church.* Some of you are behaving arrogantly, thinking that I am not coming to you; but I shall come to you quickly, if the Lord is willing; and I shall discover, not the word of those who are arrogant, but their power. God's rule is not in word but in power. What do you wish? Am I to come to you with a rod, or in love and in a spirit of gentleness?

There is actually a report of sexual vice among you, and of such sexual vice as does not exist even among the Gentiles:* someone has his father's wife! And yet you are arrogant. Rather, have you not mourned, in order that he who has done this thing might be expelled from your midst? I for my part, absent in body but present in spirit,

^a That is, at the end of the procession, a reference to prisoners of war exhibited in triumph before being killed.

^b Slaves who had the care of their masters' children.

4 κατεργασάμενον | ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ συν-
 αχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει
 5 τοῦ Κυρίου Ἰησοῦ | παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
 6 τοῦ Κυρίου. Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι
 7 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν
 παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.
 καὶ γὰρ τὸ πασχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός.
 8 ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας
 9 καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εὐκρινίας καὶ ἀληθείας. Ἐγγρα-
 10 ψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, καὶ
 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέ-
 κταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἅρα ἐκ
 11 τοῦ κόσμου ἐξελθεῖν. νυνὶ δὲ ἔγραψα ὑμῖν μὴ συνανα-
 μίγνυσθαι ἕαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ
 πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ,
 12 τῷ τοιούτῳ μηδὲ συνεσθίειν. τί γάρ μοι καὶ τοὺς ἔξω
 13 κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; | τοὺς δὲ ἔξω ὁ Θεὸς
 κρίνει. καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
 61 Τολμᾷ τις ἐξ ὑμῶν πράγμα ἔχων πρὸς τὸν ἕτερον
 2 κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ἢ οὐκ
 οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν
 κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
 3 οὐκ οἴδατε ὅτι ἁγγέλους κρινοῦμεν, μήτι γε βιωτικά;
 4 βιωτικά μὲν οὖν κριτήρια ἕαν ἔχητε, τοὺς ἐξουθενημένους
 5 ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε· πρὸς ἐντροπὴν ὑμῖν
 λέγω. οὕτως οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνησεται
 6 διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφός
 7 μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. ἤδη μὲν
 οὖν ὅλως ἡττημα ὑμῖν ἐστίν ὅτι κρίματα ἔχετε μεθ'
 ἑαυτῶν. διὰ τί οὐχὶ μάλλον ἀδικεῖσθε; διὰ τί οὐχὶ μάλλον

7: Dt. 16. 6. 13: Dt. 17. 7; 22. 24.

have already, as though I were present, judged him who has thus committed this act: in the name * of the Lord 4
Jesus, assemble together, along with my spirit, with the power of the Lord Jesus, to deliver such a man to Satan * 5
for the destruction of his flesh, that his spirit may be saved in the Day * of the Lord.

Your boasting is not good. Do you not know that a little 6
leaven leavens all the dough? Clean out the old leaven, 7
that you may be new dough, since in fact you are free from leaven; for our *Passover*,* Christ, *has been sacrificed* for us. So let us keep festival, not with the old leaven, not with the 8
leaven of wickedness and evil, but with the unleavened bread of purity and truth.

I wrote to you in my letter not to associate with im- 9
moral ^a persons. I certainly did not mean the immoral ^a 10
persons of this world, or the avaricious and the swindlers, or idolaters; since you would then have to go out of the world! Actually I wrote to you not to associate with one who is 11
named a "brother *", if he is immoral,^a avaricious, idolatrous, abusive, drunken or a swindler; not even to eat with such a man. What business of mine is it to judge those out- 12
side also? You yourselves judge those inside, do you not? God will judge those outside; *you shall expel the evil man from* 13
among you.

Dare any one of you, when he has a case against an- 6
other, go to law before the unrighteous, and not before God's people? * Do you not know that God's people will 2
judge the world? If the world is judged by you, are you unworthy to judge in the pettiest cases? Do you not know 3
that we shall judge angels,* to say nothing of mundane affairs? If you do have cases dealing with mundane affairs, 4
it is men who are of no account in the church * that you appoint as judges! ^b I speak to shame you. Is there really 5
no wise man among you who will be able to decide between a man and ^c his brother? * Instead, brother goes to law 6
with brother, and that before unbelievers! Actually it is already a defeat for you ^d that you have lawsuits with one 7
another. Why not rather suffer injustice? Why not rather

^a That is, *sexually immoral*.

^b This is sometimes taken as a question: *do you appoint as judges men . . . ?*

^c *A man and* is not in the Greek. ^d Or, *a shortcoming for you.*

- 8 ἀποστερείσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
 9 τοῦτο ἀδελφούς. ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ
 οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε
 εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται
 10 | οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι,
 11 οὐχ ἄρπαγες βασιλείαν Θεοῦ κληρονομήσουσιν. καὶ ταῦτά
 τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθῆτε, ἀλλὰ
 ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ καὶ ἐν τῷ
 Πνεύματι τοῦ Θεοῦ ἡμῶν.
 12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. πάντα
 13 μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. τὰ
 βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ
 Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ
 14 τῇ πορνείᾳ ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ὁ δὲ
 Θεὸς καὶ τὸν Κύριον ἡγείρεν καὶ ἡμᾶς ἐξεγείρει διὰ τῆς
 15 δυνάμεως αὐτοῦ. οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη
 Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω
 16 πόρνῃς μέλη; μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος
 τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς
 17 σάρκα μίαν. ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνευμά ἐστιν.
 18 | φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ
 ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς
 19 τὸ ἴδιον σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα
 ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος ἐστιν, οὗ ἔχετε
 20 ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; ἡγοράσθητε γὰρ τιμῆς·
 δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.
 71 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς
 2 μὴ ἀπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ
 3 γυναικὴ ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ
 γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ

be defrauded? Instead, you act unjustly and you defraud, 8
and you do it to brothers! Do you not know that the unjust 9
will not possess the Kingdom * of God? Make no mistake;
neither immoral ^a persons, nor idolaters, nor adulterers, nor
men who submit to or who practise homosexuality, nor 10
thieves, nor the avaricious, nor drunkards, nor the abusive,
nor swindlers, will possess the Kingdom of God. That is 11
what some of you were; but you were washed,^b you were
made holy, you were made right * with God, in ^c the
name * of the Lord Jesus and in ^c the Spirit of our God.

“All things are lawful for me”—but not all things are 12
beneficial. “All things are lawful for me”—but I will not
be brought under the power of anything. “Food is for the 13
stomach, and the stomach is for food; God will abolish
them both.” But the body is not for sexual vice but for the
Lord, and the Lord is for the body; God both raised the 14
Lord and raises us by His power. Do you not know that 15
your bodies are members ^d of Christ? Shall I then take
away the members of Christ and make them members of a
prostitute? Never! ^e Do you not know that he who joins 16
himself to a prostitute is one body with her? ^f for the
scripture says:^g *The two shall become one flesh.** But he who 17
joins himself to the Lord is one spirit with Him.^h Shun 18
sexual vice. Every other sin that a man does is outside his
body, but he who practises sexual vice sins against his own
body. Do you not know that your body is the shrine * of 19
the Holy Spirit who is in you, whom you have from God,
and that you are not your own? You have been bought at 20
a price. Then glorify God in your body.

And now, concerning the matters about which you wrote 7
to me: It is good for a man not to have intercourse with a
woman, but because of sexual vice ⁱ let each man have his 2
own wife, and each woman her own husband. Let the 3
husband render to the wife what is due; similarly also the

^a That is, *sexually immoral*.

^c Or, *by*. ^d That is, *parts of the body*.

^f *With her* is not in the Greek.

^h *With Him* is not in the Greek.

^b Lit., *you got yourselves washed*.

^e Lit., *May it not happen*.

^g Lit., *it says*.

ⁱ The Greek is plural.

- 4 γυνὴ τῷ ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει
 ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
 5 οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, εἰ
 μῆτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ
 νηστείᾳ καὶ τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε, ἵνα
 μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.
 6, 7 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. θέλω
 δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος
 ἴδιον ἔχει χάρισμα ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.
 8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς
 9 εἶναι μένωσιν ὡς καὶ ἐγώ· εἰ δὲ οὐκ ἐγκρατεῦνται, γαμη-
 10 σάτωσαν· κρεῖττον γάρ ἐστιν γαμεῖν ἢ πυροῦσθαι. τοῖς
 δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ ἀλλὰ ὁ Κύριος,
 11 γυναικα ἀπὸ ἀνδρὸς μὴ χωρίζεσθαι, | —ἐὰν δὲ καὶ χωρισθῇ,
 μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω,—καὶ ἄνδρα
 12 γυναικα μὴ ἀφίεναι. Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ
 Κύριος· εἴ τις ἀδελφὸς γυναικα ἔχει ἄπιστον, καὶ αὐτὴ
 13 συνενδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· καὶ γυνὴ
 ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνενδοκεῖ οἰκεῖν μετ'
 14 αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα. ἡγίασται γὰρ ὁ ἀνὴρ ὁ
 ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν
 τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν,
 15 νυνὶ δὲ ἁγιά ἐστιν. εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω·
 οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις·
 16 ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ Θεός. τί γὰρ οἶδας, γύναι, εἰ
 τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναικα σώσεις;
 17 Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν
 ὁ Κύριος, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλη-
 18 σίαις πάσαις διατάσσομαι. περιτετμημένος ἐκλήθη τις;
 μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμ-
 19 νέσθω. ἡ περιτομὴ οὐδὲν ἐστιν, καὶ ἡ ἀκροβυστία οὐδὲν

wife to the husband. The wife has not authority over her 4
body, but the husband has; similarly also the husband has
not authority over his body, but the wife has. Do not 5
deprive each other, unless perhaps for a time by agreement
in order to be free for fasting and prayer, and then to come
together again, that Satan * may not put you to the test
because of your lack of self-control. I say this as a con- 6
cession, not as an order. I wish that all men were like my- 7
self; but each has his own spiritual gift * from God, one in
this way and one in that.

To the unmarried and to the widows I say that it is good 8
for them if they remain as I am. But if they are not self- 9
controlled, let them marry; it is better to be married than
to be burning.^a But the married I command, not I but the 10
Lord, that a wife should not separate from her husband—
if she separates, let her remain unmarried or be reconciled 11
to her husband—and that a husband should not leave his
wife.

To the rest I, not the Lord, say, If any brother * has a 12
wife who is not a believer, and she agrees to live with him,
let him not leave her; and a woman who has a husband who 13
is not a believer, and he agrees to live with her, let her not leave
her husband. The unbelieving husband is made holy 14
through his wife, and the unbelieving wife is made holy
through the brother. Otherwise your children are unclean;
but, as it is, they are holy. But if the unbeliever separates,^b 15
let him separate. The brother, or the sister,* is not en-
slaved^c in such cases. God has called you to live in
peace.* Wife, how do you know? ^d Perhaps you will save 16
your husband. Husband, how do you know? Perhaps
you will save your wife.

However, as the Lord has apportioned to each, as the 17
Lord has called each, so let his way of life be. This is the
rule I make in all the churches.* Has a circumcised man 18
been called? Let him not remove the signs of circumcision.
Has an uncircumcised man been called? Let him not be
circumcised. Circumcision is not of any value, uncircum- 19

^a That is, with sexual desire.

^b Or, *intends to separate*.

^c That is, to his or her partner.

^d Or, *It is in peace that God has called you; ¹⁸ for how do you know, wife?*

20 ἔστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ἕκαστος ἐν τῇ κλήσει
 21 ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. δοῦλος ἐκλήθη; μὴ σοι
 μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον
 22 χρήσαι. ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
 Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλος
 23 ἔστιν Χριστοῦ. τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι
 24 ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
 μενέτω παρὰ Θεῶ.
 25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω,
 γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.
 26 Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν
 27 ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι
 γυναικί; μὴ ζῆτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
 28 ζῆτει γυναῖκα. ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν
 γαμῇ ἢ παρθένος, οὐχ ἥμαρτεν· θλῦψιν δὲ τῇ σαρκὶ ἔξουσιν
 29 οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φέειδομαι. Τοῦτο δέ φημι,
 ἀδελφοί, ὅτι ὁ καιρὸς συνεσταλμένος ἐστίν τὸ λοιπὸν, ἵνα
 30 καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν, καὶ οἱ κλαίοντες
 ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ
 31 ἀγοράζοντες ὡς μὴ κατέχοντες, καὶ οἱ χρώμενοι τὸν
 κόσμον τοῦτον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ
 32 σχῆμα τοῦ κόσμου τούτου. Θέλω δὲ ὑμᾶς ἀμερίμους
 εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσῃ τῷ
 33 Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ
 34 τῇ γυναικί, | καὶ μεμέρισται καὶ ἡ γυνή. καὶ ἡ παρθένος
 ἢ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἀγία καὶ τῷ σώματι
 καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
 35 πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν
 συμφέρον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς

cision is not of any value, but the keeping of God's commandments is. Let each remain in the state ^a in which he was called. Were you a slave when you were called? ²¹ Never mind; even if you can become free, rather make use of your slavery.^b He who was called in * the Lord when ²² a slave, is the Lord's freedman;^c similarly he who was called when free, is Christ's slave. You have been bought at a ²³ price. Do not be men's slaves. Brothers,* let each remain with God in the state in which he was called.

Concerning the virgins ^d I have no orders from the ²⁵ Lord, but I give an opinion as one whom the Lord's favour has made trustworthy. I think then that, on account of the ²⁶ present distress, it is good for a man to continue as he is. Are you bound to a wife? Do not seek to be free. Are you ²⁷ free from a wife? Do not seek a wife. If you do marry, ²⁸ you have not sinned; and if a virgin marries, she has not sinned. But those who marry will suffer affliction in the world,^e and I wish to spare you that.

This I say, brothers,* because the time that remains is ²⁹ short:^f let those who have wives be as if they had not, let ³⁰ those who weep be as if they did not weep, let those who rejoice be as if they did not rejoice, let those who buy be as if they did not possess, let those who have business with this ³¹ world be as if they had none; for the form of this world is passing away.

I want you to be free from anxiety. The unmarried man ³² is concerned about the Lord's affairs, how he may please the Lord. The married man is concerned about the world's ³³ affairs, how he may please his wife; and his wife also is ³⁴ divided in mind.^g The unmarried virgin is concerned about the Lord's affairs, that she may be holy both in body and spirit; but the married woman is concerned about the world's affairs, how she may please her husband. I am ³⁵ saying this for your own benefit, not to restrict you,^h but for

^a Lit., *calling*. ^b Or, *but if you can become free, better take the opportunity*.

^c A technical term for a slave who has been set free.

^d This refers to both men and women in the Corinthian church who remained unmarried because they expected the early return of the Lord.

^e Lit., *in the flesh*.*

^f Lit., *the time has been shortened as to what remains*.

^g *In mind* is not in the Greek.

^h Lit., *throw a rope over you* (as in tying up an animal).

- τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάτως.
 36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν
 ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω·
 37 οὐχ ἁμαρτάνει· γαμείτωσαν. ὃς δὲ ἔστηκεν ἐδραῖος ἐν τῇ
 καρδίᾳ αὐτοῦ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ
 ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ
 αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.
 38 ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ
 39 ὁ μὴ γαμίζων κρείσσον ποιήσει. Γυνὴ δέδεταί ἐφ'
 ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ καὶ κοιμηθῇ ὁ ἀνὴρ
 αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ.
 40 μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μένη, κατὰ τὴν ἐμὴν
 γνώμην· δοκῶ δὲ καὶ γὰρ Πνεῦμα Θεοῦ ἔχειν.
 81 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκον
 2 ἔχοντες. ἡ γνώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ· | εἴ
 τις δοκεῖ ἐγνωκέναι τι, οὐδέπω οὐδὲν ἔγνω καθὼς δεῖ
 3 γινώσκει· εἰ δέ τις ἀγαπᾷ [τὸν Θεόν], οὗτος ἔγνωσται [ὑπ'
 4 αὐτοῦ]. Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν
 ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς εἰ μὴ εἰς.
 5 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ
 6 τῆς γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, | ἀλλ'
 ἡμῖν εἰς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν,
 καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι'
 7 αὐτοῦ. ἀλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ τοῦ
 εἰδώλου ἕως ἄρτι ὥς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνέι-
 8 δησις αὐτῶν ἀσθενῆς οὕσα μολύνεται. βρῶμα δὲ ἡμᾶς οὐ
 παρίστησι τῷ Θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα,
 9 οὔτε ἐὰν φάγωμεν περισσεύομεν. βλέπετε δὲ μὴ πως ἡ
 ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.
 10 ἐὰν γὰρ τις ἴδῃ σὲ τὸν ἔχοντα γινώσκον ἐν εἰδωλίῳ κατακεῖ-

the sake of due order and devotion to the Lord without distraction.

If anyone thinks he is acting improperly towards his virgin companion,^a if he is too passionate,^b let him do what he wishes, if it must be so. Let them marry; he is not sinning. But he who stands firm in his mind,^{*} and is not under any necessity, but has control over his own will, and has made a decision in his mind to keep his virgin companion^a unmarried, he does well. So he who marries his virgin companion does well, and he who does not marry her does better.

A wife is bound as long as her husband is alive; but if her husband dies^c she is free to marry whom she wishes, only in^{*} the Lord. But she is happier if she remains as she is. That is my opinion, and moreover I think I have the Spirit of God.

Concerning food offered to idols: we are aware that "we all possess knowledge."^{*} Knowledge makes men arrogant; love builds up. If anyone thinks that he knows anything, he does not yet know anything as he ought to know; but if anyone loves God,^d he is known by Him.^e

Concerning the eating of food offered to idols, therefore, we are aware that "an idol is nothing in the world", and that "there is no god but One." Even if there are so-called gods, in heaven or on earth, as indeed there are many gods and many lords, yet for us there is one God, the Father, from whom all things come, and for whom we exist; and there is one Lord, Jesus Christ, through whom all things come, and through whom we exist. But this knowledge^{*} is not in everyone. Some, because they have been accustomed to idols, still regard the food they eat as offered to an idol, and their conscience,^{*} because it is weak, is defiled. Food does not commend us to God; we do not lose anything if we do not eat, we do not gain if we do. Beware lest perhaps this right of yours becomes for the weak a cause of stumbling. If someone sees you, who

^a *Companion* is not in the Greek. The passage suggests that there was a custom in the Corinthian church whereby a man and a woman lived together without sexual relations.

^b Or, *if she has reached marriageable age*.

^c Lit., *sleeps*.

^d Some witnesses omit, *God*.

^e Some witnesses omit, *by Him*.

- μενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομη-
 11 θήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ ὁ
 ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.
 12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ τύπτοντες
 αὐτῶν τὴν συνειδήσιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.
 13 διόπερ εἰ βρώμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ
 φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδα-
 λίσω.
- 9¹ Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν
 τὸν Κύριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν
 2 Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ·
 ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ.
 3, 4 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. μὴ
 5 οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; μὴ οὐκ ἔχομεν
 ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ
 6 ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; ἡ μόνος
 ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;
 7 Τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπε-
 λῶνα καὶ ἐκ τοῦ κάρπου αὐτοῦ οὐκ ἐσθίει; ἡ τίς ποιμαίνει
 8 ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποιμένης οὐκ ἐσθίει; μὴ
 κατὰ ἄνθρωπον ταῦτα λαλῶ, ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει;
 9 | γέγραπται γάρ, Οὐ κημῶσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν
 10 μέλει τῷ Θεῷ; | ἡ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ
 ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριάν, καὶ
 11 ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ
 πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ
 12 θερίσομεν; εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον
 ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ
 πάντα στέγομεν ἵνα μὴ τινα ἐνκοπὴν δῶμεν τῷ εὐαγγελίῳ
 13 τοῦ Χριστοῦ. Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ
 τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες
 14 τῷ θυσιαστηρίῳ συνμερίζονται; οὕτως καὶ ὁ Κύριος
 διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ

9: Dt. 25. 4.

have knowledge, at a meal in an idol's temple, will he not be made bold in his conscience, because he is weak, to eat food offered to idols? The weak man is ruined by your knowledge, the brother * for whom Christ died. When you sin in this way against your brothers and wound their conscience, weak as it is, you are sinning against Christ. Therefore, if food causes my brother to fall away,* I will never eat meat, that I may not cause my brother to fall away.

Am I not free? Am I not an apostle? * Have I not seen Jesus our Lord? Are you not my work in * the Lord? If I am not an apostle to others, at least I am to you; you are the seal of my apostleship in * the Lord. My defence to those who examine me is this: Have we not a right to eat and drink? Have we not a right to take round a wife who is a sister,* as the other apostles do, and the Lord's brothers, and Cephas? Have I and Barnabas alone no right not to work? Who ever serves in the army at his own expense? Who plants a vineyard and does not eat its fruit? Who shepherds a flock and does not feed on the milk of the flock? Do I say this on human authority? Does not the Law * also say it? It is written,* *Thou shalt not muzzle an ox while it is treading out the grain.*^a Is God concerned about oxen? Or is He speaking entirely for our sakes? It was written for our sakes, because the ploughman ought to plough in hope, and the thresher to thresh in hope of getting his share. If we sowed spiritual things for you, is it a great matter if we reap material things from you? If others share the right over you, do we not have it even more? Yet we have not availed ourselves of this right, but we put up with everything, that we may not cause any hindrance to the Good News * of Christ.

Do you not know that those who perform the temple rites have their food from the temple, those who serve at the altar have their share with the altar? So also the Lord commanded those who proclaim the Good News * to get

^a Lit., *threshing*.

- 15 εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.
 Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν
 γάρ μοι μᾶλλον ἀποθανεῖν ἢ—τὸ καύχημά μου οὐδεὶς
 16 κενώσει. εἴαν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·
 ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἔστιν εἴαν μὴ
 17 εὐαγγελίζωμαι. εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω·
 18 εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. τίς οὖν ἐστίν μοι ὁ
 μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγ-
 γέλιον, εἰς τὸ μὴ καταχρῆσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ
 19 εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν
 20 ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ ἐγενόμην τοῖς
 Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς
 21 ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς
 ἄνομους κερδήσω· τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν
 22 ἄνομος· ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς
 ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως
 23 τινὰς σώσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα
 24 συνκοινωνὸς αὐτοῦ γένωμαι. Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ
 τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βρα-
 25 βεῖον; οὕτως τρέχετε ἵνα καταλάβητε. πᾶς δὲ ὁ ἀγωνι-
 ζόμενος πάντα ἐγκρατεῖται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν
 26 στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ἐγὼ τοίνυν οὕτως
 τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
 27 δέρων· ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μὴ
 πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
- 10: Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες
 ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
 2 θαλάσσης διηλθον, καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο
 3 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, καὶ πάντες τὸ αὐτὸ
 4 πνευματικὸν βρώμα ἔφαγον, καὶ πάντες τὸ αὐτὸ πνευμα-
 τικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολου-
 5 θούσης πέτρας, ἣ δὲ πέτρα ἦν ὁ Χριστός. Ἄλλ' οὐκ ἐν

their living by the Good News. But I have availed myself 15
of none of these things. I am not writing this in order
that it may be so in my case; it is better for me to die than
that.^a No one shall make my boast an empty one. If I 16
preach the Good News, that is not something for me to
boast about. I am under compulsion. Alas for me if I do
not preach the Good News! If I do it of my own will, I 17
get wages; if not of my own will, I have been entrusted
with a stewardship. What then are my wages? They are 18
that when I preach the Good News I make it free of
charge, that I may not avail myself of my right in the
Good News.

Although I am not a slave to any,^b I have made myself 19
a slave to all, that I may gain more of them. To the Jews 20
I became as a Jew, that I might gain Jews; to those under
the Law,* as a man under the Law, though I am not my-
self under the Law, that I might gain those under the Law;
to those outside the Law, as a man outside the Law, though 21
I am not outside the Law of God but within the Law of
Christ, that I might gain those outside the Law; to the 22
weak I became as a weak man, that I might gain the weak;
I have become all things to them all, that I may by every
means save some. All that I do is for the sake of the Good 23
News,* that I may become a partner in it.

Do you not know that the runners in the stadium all run, 24
but one receives the prize? Run in such a manner that
you may win. Every competitor exercises self-control in all 25
respects. They do so to receive a perishable wreath, but
we an imperishable one. I therefore run in no aimless 26
manner, I do not box like a man beating the air; but I 27
treat my body roughly and enslave it, lest after preaching
to others I myself should fail in the test.

I want you to understand,^c brothers,* that our fathers 10
were all under the cloud, all went through the sea, all were 2
baptized ^d * into Moses in the cloud and in the sea, all 3
ate the same spiritual food, all drank the same spiritual 4
drink; for they used to drink from a spiritual rock that
was following them. The rock was Christ. Yet with most 5

^a That: not in the Greek; the sentence is incomplete.

^b Lit., *Being free from all.*

^c Lit., *I do not want you to be ignorant.*

^d Lit., *got themselves baptized.*

τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν
6 γὰρ ἐν τῇ ἐρήμῳ. ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς
τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι
7 ἐπεθύμησαν. μηδὲ εἰδωολάτραι γίνεσθε, καθὼς τινες
αὐτῶν· ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ
8 πεῖν, καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύωμεν, καθὼς
τινες αὐτῶν ἐπόρνευσαν καὶ ἔπесαν ἐν μιᾷ ἡμέρᾳ εἴκοσι
9 τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν Κύριον, καθὼς
τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄψεων ἀπώλλυντο.
10 μηδὲ γογγίζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ
11 ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. πάντα δὲ ταῦτα τυπικῶς
συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς
12 οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. Ὡστε ὁ δοκῶν
13 ἐστάναι βλεπέτω μὴ πέσῃ. πειρασμὸς ὑμᾶς οὐκ εἰληφεν
εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς
πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πει-
ρασμῷ καὶ τὴν ἐκβασίν τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.
14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωολατρείας.
15, 16 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. Τὸ ποτήριον
τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ
αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία
17 τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ὅτι εἰς ἄρτος, ἐν σῶμα οἱ
πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς
19 θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; τί οὖν φημι;
20 ὅτι εἰδωλόθυτόν τί ἐστιν; ἢ ὅτι εἰδωλόν τί ἐστιν; | ἀλλ'
ὅτι ἃ θύουσιν, δαιμονίοις θύουσιν καὶ οὐ Θεῷ· οὐ
21 θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ
δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων·
οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης
22 δαιμονίων. ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι
αὐτοῦ ἐσμεν;

5: Nu. 14. 16. 6: Nu. 11. 4, 34. 7: Ex. 32. 6. 8: Nu. 25. 1.
10: Nu. 14. 36. 20: Dt. 32. 17. 21: Mal. 1. 7, 12. 22: Dt. 32. 21.

of them God was not pleased; *they were overthrown in the wilderness*. These things have become examples to us, that we should not *crave* for evil things as they *craved*. Do not be idolaters like some of them; as it is written,* *The people * sat down to eat and drink, and rose up to dance*. Let us not practise sexual vice, as some of them *did*, and in one day twenty-three thousand fell. Let us not put the Lord to the test, as some of them did, and were destroyed by serpents. Do not grumble, as some of them *did*, and were destroyed by the Destroyer. All these things happened to them by way of example, and they were written down as a warning to us, upon whom the fulfilment of the ages has come.^a

So let him who thinks that he stands beware lest he falls. No testing has taken hold of you, except what is common to man. God is faithful, and He will not allow you to be tested beyond what you can bear, but with the testing He will also provide the way out, in order that you may be able to bear it.

Therefore, my beloved, shun idolatry. I am speaking to you as men of prudence; judge for yourselves what I say. The cup of the blessing, over which we say the blessing, is it not fellowship in the blood of Christ? The bread which we break, is it not fellowship in the body of Christ? We, though we are many, are one loaf, one body;^b for we all have our share from the one loaf. Look at the natural Israel;^c are not those who eat the sacrifices in fellowship with the altar? What then am I saying? that food offered to an idol is anything? or that an idol is anything? No, I am saying that what they sacrifice, *they sacrifice to demons, to that which is not God*.^d I do not wish you to be in fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot share in the *table of the Lord* and in the table of demons. *Are we provoking the Lord to jealousy?* Are we stronger than He?

^a Or, at whom the frontiers of the ages have met.

^b Or, Because the loaf is one, we who are many are one body.

^c Lit., Israel according to the flesh.*

^d Or, and not to God.

- 23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι
 24 ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. μηδεὶς τὸ ἑαυτοῦ
 25 ζητεῖτω ἀλλὰ τὸ τοῦ ἐτέρου ἕκαστος. Πᾶν τὸ ἐν μακέλλῳ
 26, 27 τοῦ γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς. εἴ τις
 καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ
 παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν
 28 συνείδησιν. ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν,
 μὴ ἐσθίετε δι' ἐκείνων τὸν μνηύσαντα καὶ τὴν συνείδησιν·
 29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου.
 ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
 30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ
 31 εὐχαριστῶ; Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε,
 32 πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ἀπρόσκοποι γίνεσθε καὶ
 33 Ἰουδαίους καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ,
 33 | καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ
 111 συμφέρον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν. μιμηταί μου
 γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.
 2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς
 3 παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. Θέλω δὲ ὑμᾶς
 εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν,
 κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός.
 4 πᾶς ἀνὴρ προσευχόμενος ἡ προφητεῦν κατὰ κεφαλῆς ἔχων
 5 καταισχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευ-
 χομένη ἡ προφητεῦουσα ἀκατακαλύπτῳ τῇ κεφαλῇ κατα-
 ισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ τῇ ἐξυ-
 6 ρημένῃ. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ
 αἰσχροὺν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
 7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν
 καὶ δόξα Θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν.
 8, 9 οὐ γὰρ ἐστίν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ
 γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν

“All things are lawful for me”—but not all things are 23
 beneficial. “All things are lawful for me”—but not all
 things build up. Let no one seek his own good, but let each 24
 seek the other’s good. Eat anything that is being sold in the 25
 meat market, for the sake of your conscience * asking no
 question; *the earth and all that is in it belong to the Lord.* If 26, 27
 one of the unbelievers invites you and you wish to go, eat
 whatever is set before you, for the sake of your conscience
 asking no question. But if anyone says to you, “This is a 28
 temple sacrifice,” do not eat it, for the sake of him who
 informed you and for the sake of conscience; not your 29
 own conscience, I mean, but the other man’s. Why is my
 freedom judged by another man’s conscience? If I share 30
 the meal with thanksgiving, why am I slandered because
 of that for which I give thanks? So whether you eat or 31
 drink or whatever you do, do all for the glory * of God.
 Do not be a cause of stumbling either to Jews or to Greeks 32
 or to the Church * of God, just as I too please all men in 33
 every way, not seeking my own benefit, but that of the
 many, that they may be saved. Be imitators of me, just 11
 as I am of Christ.

I commend you because you remember me in everything, 2
 and because you hold fast the traditions, just as I handed
 them on to you. But I wish you to know that Christ is the 3
 head of every man, man is the head of woman, and God is
 the head of Christ. Every man who offers prayer or pro- 4
 phesies * with his head covered dishonours his head. Every 5
 woman who offers prayer or prophesies with her head un-
 veiled dishonours her head; she is one and the same thing
 as a woman with a shaved head. If a woman is not veiled, 6
 let her also have her hair cut; but if it is shameful for a
 woman to have her hair cut or her head shaved, let her be
 veiled. A man ought not to veil his head, since he is the 7
likeness and glory of God; but woman is the glory of man.
 Man is not from woman, but woman from man; man was 8, 9
 not created for the sake of woman, but woman for the sake

10 ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς
 11 κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε γυνὴ χωρὶς ἀνδρός
 12 οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ
 τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ
 13 πάντα ἐκ τοῦ Θεοῦ. Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
 14 γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι· ἡ οὐδὲ
 ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία
 15 αὐτῷ ἐστίν, | γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν· ὅτι ἡ
 16 κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ. Εἰ δέ τις δοκεῖ
 φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
 οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.
 17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνῳ ὅτι οὐκ εἰς τὸ
 18 κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. πρῶτον μὲν γὰρ
 συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ ἀκούω σχίσματα ἐν
 19 ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. δεῖ γὰρ καὶ αἰρέσεις
 ἐν ὑμῖν εἶναι, ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται
 20 ἐν ὑμῖν. Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἐστίν
 21 κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
 προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.
 22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἡ τῆς
 ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς
 μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαίνῳ ὑμᾶς ἐν τούτῳ; οὐκ
 23 ἐπαίνῳ. Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ
 παρέδωκα ὑμῖν, ὅτι ὁ Κύριος [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ
 24 παρεδίδοτο ἔλαβεν ἄρτον | καὶ εὐχαριστήσας ἔκλασεν καὶ
 εἶπεν, Τοῦτό μου ἐστίν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο
 25 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον
 μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ
 διαθήκη ἐστίν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡς ἂν
 26 ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. ὡς ἂν ἐσθίητε
 τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον

25: Ex. 24. 8.

of man. Therefore, because of the angels,* a woman ought 10
to have a sign of authority ^a on her head. However, in * 11
the Lord, woman is nothing apart from man nor man
apart from woman; for as woman came ^b out of man, so 12
too man comes ^b through woman; but everything is from
God. Judge for yourselves: is it fitting for a woman to 13
offer prayer to God unveiled? Does not nature itself teach 14
you that, if a man has long hair, it is a dishonour to him,
but if a woman has long hair, it is an honour to her? Her 15
long hair has been given her for a covering. If anyone 16
thinks it right ^c to be argumentative, we have no such
custom, nor have the churches * of God.

In giving you this command, I do not commend you, 17
because you assemble not for the better but for the worse.
First, I hear that there are divisions among you when you 18
assemble as a congregation, and I believe this in part. There 19
must be cleavages of opinion among you, that those who are
approved may come to light among you. When you 20
assemble together, it is not to eat a Lord's Supper; for each 21
hastens to eat his own supper, and one is hungry, and
another is drunk. Have you not houses for eating and 22
drinking? Do you despise the Church * of God, and put
to shame those who have not? What am I to say to you?
Am I to commend you for this? I do not.

I received * from the Lord that which I handed on to you: 23
the Lord Jesus,^d in the night in which He was delivered up,
took bread, gave thanks, broke it and said, "This is My 24
body, which is for you; do this to remember Me." In the 25
same way He took ^e the cup also after supper, saying, "This
cup is the new *covenant* * by My *blood*; do this, as often as
you drink from it,^f to remember Me." For as often as you 26
eat this bread and drink from this cup, you proclaim the
Lord's death, until He comes.

^a The sign of authority is the veil, which was the mark of a woman's respectability.

^b The verb is not in the Greek.

^d Some witnesses omit, *Jesus*.

^f *From it* is not in the Greek.

^c Or, *appears*.

^e *He took* is not in the Greek.

- 27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ. Ὡστε ὡς ἂν
 ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως,
 ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.
 28 δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος, καὶ οὕτως ἐκ τοῦ ἄρτου
 29 ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ
 πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.
 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ
 31 κοιμῶνται ἱκανοί. εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
 32 ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα,
 33 ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Ὡστε, ἀδελφοί μου,
 34 συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ τις
 πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ
 δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.
- 12₁ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
 2 ἀγνοεῖν. Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ
 3 ἄφωνα ὡς ἂν ἡγεσθε ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι
 οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, **ΑΝΑΘΕΜΑ**
ΙΗΣΟΥΣ, καὶ οὐδεὶς δύναται εἰπεῖν, **ΚΥΡΙΟΣ ΙΗΣΟΥΣ**,
 εἰ μὴ ἐν Πνεύματι Ἁγίῳ.
- 4 Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ Πνεῦμα·
 5, 6 καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς Κύριος· καὶ
 διαιρέσεις ἐνεργημάτων εἰσιν, καὶ ὁ αὐτὸς Θεὸς ὁ ἐνεργῶν
 7 τὰ πάντα ἐν πᾶσιν. ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ
 8 Πνεύματος πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ Πνεύ-
 ματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ
 9 τὸ αὐτὸ Πνεῦμα, ἐτέρῳ πίστις ἐν τῷ αὐτῷ Πνεύματι,
 ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι,
 10 | ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ προφητεία, ἄλλῳ
 διακρίσεις πνευμάτων, ἐτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ
 11 ἑρμηνεία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ

So whoever eats the bread or drinks from the cup of the Lord unworthily will be guilty of sin against ^a the body and the blood of the Lord. Let a man test himself, and thus let him eat from the bread and drink from the cup; for he who eats and drinks, eats and drinks condemnation for himself if he does not make a right judgment concerning the body. This is why many among you are weak and sick, and a number have fallen asleep.^b If we judged ourselves rightly, we should not be judged; but since we are being judged, we are being disciplined by the Lord, that we may not be condemned with the world.

So, my brothers,* when you assemble together to eat, wait for one another. If anyone is hungry, let him eat at home, that your assembling together may not result in condemnation. I shall give instructions about the rest when I come.

Concerning spiritual men,^c brothers,* I do not want you to be ignorant. You know that, when you were heathen, you were led away to dumb idols, as you were continually led.^d Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

There are varieties ^e of spiritual gifts,* but the same Spirit; there are varieties ^e of kinds of service, and the same Lord; there are varieties ^e of divine power at work,* and the same God who is at work in every way in all men. To each man is given the revelation of the Spirit for a good purpose. To one the speaking of wisdom is given through the Spirit, to another the speaking of knowledge,* in accordance with the same Spirit, to another faith, by the same Spirit, to another spiritual gifts of healing, by the same Spirit, to another workings ^e of miracles, to another prophecy,* to another ability to distinguish between spirits, to another different kinds of tongues,* to another interpretation of tongues; all these are the work ^e of the one and

^a Sin against is not in the Greek.

^c Or, gifts.

^d Or, as you might be led.

^b That is, died.

^e Or, distributions.

αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
12 Καθάπερ γὰρ τὸ σῶμα ἔν ἐστιν καὶ μέλη πολλά ἔχει, πάντα
δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνὸς πολλά ὄντα ἔν ἐστιν
13 σῶμα, οὕτως καὶ ὁ Χριστός· καὶ γὰρ ἐν ἐνὶ Πνεύματι
ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες εἰς
14 ἓν Πνεῦμα ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν
15 μέλος ἀλλὰ πολλά. ἔὰν εἴπῃ ὁ πούς, "Ὅτι οὐκ εἰμὶ χεὶρ,
οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ
16 σώματος. καὶ ἔὰν εἴπῃ τὸ οὖς, "Ὅτι οὐκ εἰμὶ ὀφθαλμός,
οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ
17 σώματος. εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ
18 ὅλον ἀκοή, ποῦ ἡ ὀσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ
μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν.
19, 20 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα; νυνὶ δὲ πολλά
21 μὲν μέλη, ἓν δὲ σῶμα. οὐ δύναται ὁ ὀφθαλμός εἰπεῖν τῇ
χευρί, Χρεῖαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν,
22 Χρεῖαν ὑμῶν οὐκ ἔχω· ἀλλὰ πολλῶ μάλλον τὰ δοκοῦντα
μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,
23 | καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις
τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν
24 εὐσχημοσύνην περισσοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ
χρεῖαν ἔχει. ἀλλὰ ὁ Θεὸς συνεκέρασεν τὸ σῶμα, τῷ
25 ὑστεροῦντι περισσοτέραν δούς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν
τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ
26 μέλη. καὶ εἴτε πάσχει ἓν μέλος, συνπάσχει πάντα τὰ
μέλη· εἴτε δοξάζεται ἓν μέλος, συναίρει πάντα τὰ μέλη.
27, 28 ὡς οὖν καὶ ἡμεῖς ἐσμὲν σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. Καὶ
οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους,
δεύτερον προφῆτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις,
ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις,
29 γένη γλωσσῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προ-
φῆται; μὴ πάντες διδασκαλοὶ; μὴ πάντες δυνάμεις;
30 | μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσ-

the same Spirit, who distributes them variously and individually to each as He wills.

Just as the body is one but has many parts, and all the 12 parts of the one body, though they are many, are one body, so also is Christ; for in one Spirit we were all 13 baptized * into one Body, whether we were Jews or Greeks, slaves or free men, and we were all given one Spirit to drink.^a The body is not one part but many. If the foot 14, 15 says, "Because I am not a hand, I do not belong to the body," it does not for that reason not belong to the body. If the ear says, "Because I am not an eye, I do not belong 16 to the body," it does not for that reason not belong to the body. If the whole body were an eye, where would the 17 hearing be? If the whole were hearing, where would the sense of smell be? As it is, God has placed the parts, each 18 one of them, in the body just as He willed. If they all were 19 one part, where would the body be? As it is, there are 20 many parts, but one body. The eye cannot say to the 21 hand, "I do not need you," nor again the head to the feet, "I do not need you." No, much rather, the parts of the 22 body which seem to be weaker are necessary, and we clothe 23 with greater honour the parts of the body which we think less honourable; our unseemly parts are made more seemly, whereas our seemly parts do not need anything. 24 But God has put the body together, giving greater honour to the part which lacks it, that there may be no division 25 in the body, but that the parts may have the same care for one another. If one part suffers, all the parts suffer with it; 26 if one part is praised,^b all the parts rejoice with it. You 27 are the body of Christ, and individually parts of it.

These then God has placed in the Church:* first 28 apostles,* secondly prophets,* thirdly teachers, then mighty works, then spiritual gifts * of healing, helpful deeds, administrative gifts, different kinds of tongues.* Are all apostles? Are all prophets? Are all teachers? 29 Do all do mighty works? Do all have spiritual gifts of 30

^a Or, upon us all the one Spirit was poured.

^b Or, gloriously adorned.

- 31 *σαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; | ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.*
- 13₁ *Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. | 'Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον.*
2 καὶ ἐὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη
3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. κἂν ψωμίζω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.
4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ
5 ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται, | οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ
6 κακόν, | οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συνηαίρει δὲ τῇ ἀληθείᾳ·
7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι,
καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις,
9 καταργηθήσεται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους
10 προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους
11 καταργηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα
12 ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
13 ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.
- 14₁ *Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον*
2 δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσσει οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ
3 μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ

healing? Do all speak with tongues? Do all interpret?
But strive for the greatest spiritual gifts.

31

And now I will show you a still better way:

If I speak in the tongues * of men and even of angels,* 13
and have not love, I have become a resounding gong or a
clashing cymbal. If I have the gift of prophecy,* and under- 2
stand all the mysteries ^a and all knowledge,* if I have all
faith so as to remove mountains, but have not love, I am 3
nothing. If I give away all my possessions in doles of food, 3
if I deliver up my body to be burned,^b but have not love, I
am not benefited at all.

Love is patient, love is kind, love is not jealous, does not 4
boast, does not behave arrogantly, does not act impro- 5
perly, does not seek its own advantage, is not irritated,
does not keep an account of evil, does not rejoice at wickedness 6
but rejoices with the truth; it puts up with everything, has 7
faith in everything, has hope for everything, endures
everything.

Love never fails. If there are prophecies,* they will be 8
brought to an end; if tongues,* they will cease; if know-
ledge,* it will be brought to an end. Our knowledge is 9
incomplete, our prophesying is incomplete; but when the 10
complete comes, then the incomplete will be brought to
an end. When I was an infant, I spoke like an infant, I 11
thought like an infant, I reasoned like an infant; now that
I have become a man, I have brought my infant ways to
an end. Now we see perplexing reflections in a mirror, 12
but then we shall see face to face; now my knowledge is
incomplete, but then I shall know fully just as I am fully
known. So then, these three are lasting: faith, hope, love; 13
but the greatest of them is love.

Pursue love, yet strive for spiritual gifts,* and especially 14
that you may prophesy.* He who speaks in a tongue * 2
speaks not to men but to God, for no one understands; he
speaks secrets by inspiration. But he who prophesies 3
speaks to men words which build up, encourage and

^a A reference to the "mystery" religions. ^b Lit., *that I may be burned*.

4 παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσση ἑαυτὸν οἰκο-
 5 δομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω δὲ
 πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε·
 μεῖζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐι μὴ
 6 διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ. νυνὶ δέ,
 ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς
 ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν
 7 γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ὅμως τὰ ἄψυχα φωνὴν
 διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῇ τοῖς φθόγγοις
 μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;
 8 καὶ γὰρ ἐὰν ᾄδῃλον φωνὴν σάλπιγγι δῶ, τίς παρασκευάζεται
 9 εἰς πόλεμον; οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ
 εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον;
 10 ἔσσεσθε γὰρ εἰς ἀέρα λαλοῦντες. τοσαῦτα εἰ τύχοι γένῃ
 11 φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἁφῶν· ἐὰν
 οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
 12 βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. οὕτως καὶ ὑμεῖς,
 ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
 13 ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διὸ ὁ λαλῶν γλώσση
 14 προσεχέσθω ἵνα διερμηνεύῃ. ἐὰν προσεύχωμαι γλώσση,
 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
 15 τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ
 καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.
 16 ἐπεὶ ἐὰν εὐλογῇς ἐν τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον
 τοῦ ἰδιώτου πῶς ἐρεῖ τό Ἀμην ἐπὶ τῇ σῇ εὐχαριστίᾳ;
 17 ἐπειδὴ τί λέγεις οὐκ οἶδεν· | σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
 18 ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ Θεῷ μου,
 19 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ· ἀλλὰ ἐν ἐκκλησίᾳ
 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλήσαι, ἵνα καὶ
 20 ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. Ἀδελφοί,
 μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε,

comfort. He who speaks in a tongue builds up himself; 4
 he who prophesies builds up the church.* I want you all 5
 to speak in tongues, but much more that you should
 prophesy; he who prophesies is greater than he who speaks
 in tongues, unless indeed he interprets, that the church may
 receive something to build it up. So then, brothers,* if I 6
 come to you speaking in tongues, how shall I benefit you,
 unless I speak to you by words of revelation or of know-
 ledge * or of prophecy * or of teaching? In the same way, 7
 if lifeless things which give a sound—a flute or a harp—
 do not give a distinction in the tones, how will the tune
 played on the flute or the harp be recognized? And if the 8
 trumpet gives an indistinct sound, who will prepare for
 battle? In the same way, unless you utter clear speech with 9
 your tongue, how will what you are speaking be recog-
 nized? You will be speaking into the air. There are, I 10
 suppose, innumerable kinds of sound in the world, and none
 of them is meaningless.^a So unless I know the meaning of 11
 the sound, I shall be a foreigner ^b to the speaker, and the
 speaker will be a foreigner to me. So you also, since you are 12
 eager for spiritual gifts,^c seek ^d to excel for the building up
 of the church. Therefore let him who speaks in a tongue 13
 pray that he may interpret. If I pray in a tongue, my spirit 14
 prays, but my mind is unfruitful. What follows then? ^e 15
 I shall pray with my spirit, but I shall pray with my mind
 also; I shall sing praise with my spirit, but I shall sing
 praise with my mind also. For if you give thanks ^f in the 16
 spirit, how will he who occupies the place of the ordinary
 man say the Amen to your thanksgiving, since he does not
 know what you say? You give thanks well, but the other 17
 man is not built up. I thank my God that I speak ^g with 18
 tongues more than you all; but in the congregation I 19
 prefer to speak five words using my mind, that I may
 instruct others also, rather than thousands ^h of words in a
 tongue.

Brothers,* do not be children in your thinking. In 20
 wickedness be infants, but in your thinking be mature.

^a Or, *and nothing is soundless.*

^b Lit., *a person who speaks a language other than Greek.*

^c Lit., *spirits.*

^d Imperative.

^e Lit., *What then is it?*

^f Lit., *praises.*

^g Or, *I give thanks to my God, and I speak.*

^h Lit., *ten thousand.*

- 21 ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. ἐν τῷ νόμῳ γέγραπται ὅτι
 Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ
 λαῷ τούτῳ,
 καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος.
- 22 ὥστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν
 ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
 23 τοῖς πιστεύουσιν. Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
 τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται
 24 ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ἐὰν δὲ πάντες προ-
 φητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται
 25 ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, | καὶ οὕτως τὰ
 κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
 πεσὼν ἐπὶ πρόσωπον προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων
 26 ὅτι Ὁντως ὁ Θεὸς ἐν ὑμῖν ἐστίν. Τί οὖν ἐστίν,
 ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει,
 διδασχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν
 27 ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλώσση τις
 λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς
 28 διερμηνευέτω· ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκ-
 29 κλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. προφήται δὲ δύο
 30 ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν δὲ
 31 ἄλλῃ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύνασθε
 γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν
 32 καὶ πάντες παρακαλῶνται. καὶ πνεύματα προφητῶν
 33 προφήταις ὑποτάσσεται· οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
 Θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
 34 ἀγίων, αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν·
 οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασέσθωσαν,
 35 καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι μανθάνειν θέλουσιν, ἐν
 οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ
 36 γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ

21: Is. 28. 11, 12. 25: Is. 45. 14, Zec. 8. 23.

It is written * in the Law:*

21

*I shall speak to this people * by men of other tongues and by
the lips of others,
but even so they will not listen to Me, says the Lord.*

So tongues * are for a sign * not to believers but to un- 22
believers, but prophecy * is not for unbelievers but for
believers. If therefore the whole congregation assembles 23
together and all speak with tongues, and ordinary men or
unbelievers come in, will they not say that you are mad?
But if all prophesy,* and an unbeliever or an ordinary man 24
comes in, he is convicted by all, he is examined by all, and 25
so the hidden things of his heart are brought to light; thus,
falling on his face *he will worship* God, declaring, "*God
really is among you.*"

What follows then,^a brothers? * When you assemble, 26
each of you has a psalm, or a teaching, or a revelation, or
a tongue,* or an interpretation; let everything be for build-
ing up. If anyone speaks in a tongue, let two or at most 27
three speak, and in turn, and let one man interpret; if there 28
is no interpreter, let them keep silent in the congregation,
and speak to themselves and to God. As for prophets,* 29
let two or three speak, and let the others judge; if a revela- 30
tion comes to another who is seated, let the first be silent.
For all of you have the opportunity to prophesy one by one, 31
that all may learn and all be encouraged. The spirits of 32
prophets are under the control of prophets; for God is not 33
a God ^b of disorder but of peace.

As in all the congregations of God's people,* let your 34
women keep silent in the congregations, for they are not
permitted to speak. Let them be in subjection, as the
Law * also says. If they want to learn anything, let them 35
ask their husbands at home, for it is shameful for a woman
to speak in the congregation. Was it from you that God's 36
Message * went out? did it reach you alone?

^a Lit., *What then is it?*

^b A God is not in the Greek.

- 37 ἐξῆλθεν, ἣ εἰς ὑμᾶς μόνους κατήντησεν; Εἴ τις δοκεῖ
 προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω
 38,39 ὑμῖν ὅτι Κυρίου ἐστίν· εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. Ὡστε,
 ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ
 40 κωλύετε ἐν γλώσσαις· πάντα εὐσχημόνως καὶ κατὰ τάξιν
 γινέσθω.
- 151 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγε-
 2 λισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, | δι'
 οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε,
 3 ἐκτός εἰ μὴ εἰκῇ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν
 4 ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, | καὶ ὅτι ἐτάφη, καὶ
 5 ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ
 6 ὅτι ὤφθη Κηφᾶ, ἔπειτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω
 πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν
 7 ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβω,
 8 ἔπειτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὥσπερ
 9 τῷ ἐκτρώματι ὤφθη καὶ ἐμοί. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος
 τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος,
 10 διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· χάριτι δὲ Θεοῦ
 εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,
 ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ
 11 ἀλλὰ ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε
 ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.
- 12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,
 πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ
 13 ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
 14 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ
 15 τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· εὕρισκόμεθα
 δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ
 τοῦ Θεοῦ ὅτι ἡγείρεν τὸν Χριστόν, ὃν οὐκ ἡγείρεν εἴπερ

If anyone thinks that he is a prophet * or a man with 37
spiritual gifts,^a let him know that what I write to you is
from the Lord. If anyone ignores it, he is to be ignored.^b 38
So, my brothers,* strive to prophesy,* and do not forbid 39
speaking in tongues;* let everything be done decently and 40
in order.

I make known to you, brothers,* the Good News * 15
which I preached to you. You received * it; you stand
firm in it; you are being saved through it, if you hold 2
fast to the statement of the Good News which I preached
to you—unless you believed in vain. I handed on to you 3
as most important what I also received:* that Christ died
for our sins according to the Scriptures, that He was buried, 4
that He was raised on the third day according to the
Scriptures, and that He appeared to Cephas, then to the 5
Twelve; after that He appeared to more than five hundred 6
brothers at one time, most of whom remain until now, but
some have fallen asleep;^c after that He appeared to James, 7
then to all the apostles;* last of all He appeared to me, 8
to an unformed creature ^d as it were. I am the least of the 9
apostles. I am not worthy to be called an apostle, because
I persecuted the Church * of God; but what I am, I am 10
by the grace * of God, and His grace to ^e me has not been
ineffective, but I toiled even more than all of them, yet not
I, but the grace of God with me. Whether then it is I or 11
they, this is what we proclaim * and this is what you
believed.

If Christ is proclaimed * as raised from the dead, how do 12
some say among you that there is no resurrection of the
dead? If there is no resurrection of the dead, even Christ 13
has not been raised; and if Christ has not been raised, then 14
our proclamation * is empty, and your faith is empty;
also we are found to be false witnesses about God, because 15
we witnessed against God, saying that He raised Christ;
but He did not raise Him if in fact the dead are not raised.

^a Lit., a spiritual man.

^c That is, died.

^b Lit., he is ignored.

^d Or, an abortion.

^e Or, in.

16 ἄρα νεκροὶ οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,
 17 οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται,
 ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
 18, 19 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ
 ταύτῃ ἡλπιότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλευνότεροι
 20 πάντων ἀνθρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
 21 νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ἐπειδὴ γὰρ δι' ἀνθρώ-
 22 που θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥστε
 γὰρ ἐν τῷ Ἀδαμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ
 23 Χριστῷ πάντες ζωοποιηθήσονται, ἕκαστος δὲ ἐν τῷ
 ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ
 24 ἐν τῇ παρουσίᾳ αὐτοῦ, | εἴτα τὸ τέλος, ὅταν παραδιδοῖ τὴν
 βασιλείαν τῷ Θεῷ καὶ Πατρί, ὅταν καταργήσῃ πᾶσαν
 25 ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. δεῖ γὰρ αὐτὸν
 βασιλεῦειν ἄχρις οὗ θῇ πάντας τοὺς ἐχθροὺς αὐτοῦ ὑπὸ
 26 τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος·
 27 | πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν
 δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ
 28 ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ
 τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτά-
 29 ξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς πάντα ἐν πᾶσιν. Ἐπεὶ
 τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
 νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;
 30, 31 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν
 ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Κυρίῳ.
 32 εἰ κατὰ ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ
 ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίνωμεν,
 33 αὖριον γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε·

φθείρουσιν ἡθὴ χρηστὰ ὁμιλία κακαί.

34 ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ
 Θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

25: Ps. 110. 1. 27: Ps. 8. 6. 32: Is. 22. 13.

For if the dead are not raised, even Christ has not been 16 raised; and if Christ has not been raised, your faith is futile, 17 you are still in your sins. Then also those who fell asleep^a 18 in * Christ perished. If we have nothing more than this 19 life's hope in Christ,^b we are the most pitiable of all men.

But in fact Christ has been raised from the dead, the first- 20 fruits * of those who have fallen asleep.^a For because death 21 came through a man, the resurrection of the dead came also through a man. Just as all die in Adam, so also all will be 22 brought to life in Christ, each in his own order: Christ the 23 firstfruits, after that at His coming those who are Christ's, then the end, when He delivers the kingdom to God the 24 Father, when He has abolished every rule * and every authority * and power.* For He must ^c reign until He has 25 set all *His enemies under His feet*. The last enemy to be 26 abolished is death; for *He subjected all things under His feet*. 27 When it says that all things have been subjected, clearly this excludes Him who subjected all things to Him. But 28 when all things are subjected to Him, then also the Son Himself will be subjected to Him who subjected all things to Him, that God may be all in all.

For otherwise,^d what will they do who are baptized * 29 for the dead? If the dead are not raised at all, why then are they baptized for the dead? and why do we face danger 30 every hour? I assure you by my pride in you which I 31 have in * the Lord, I die daily. If as a man I fought with 32 beasts at Ephesus, what benefit would it be to me, if the dead are not raised? *Let us eat and drink, for tomorrow we die*. Do not be led astray; 33

“Bad company corrupts good habits.”

Come to your right senses, and do not go on sinning. Some 34 are without knowledge of God. I speak to shame you.

^a That is, *died*.

^b Lit., *If in this life we have hoped in Christ only*. Only qualifies the whole clause.

^c Must indicates the force of a divine decree.

^d That is, if there is no resurrection. *Otherwise* is not in the Greek.

35 Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ
 36 σώματι ἔρχονται; ἄφρων, σὺ δὲ σπείρεις, οὐ ζωοποιεῖται
 37 ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον
 σπείρεις, ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τίνος τῶν
 38 λοιπῶν· ὁ δὲ Θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,
 39 καὶ ἐκάστω τῶν σπερμάτων τὸ ἴδιον σῶμα. οὐ πᾶσα
 σὰρξ ἡ αὕτη σὰρξ, ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη
 δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
 40 καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα
 μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
 42 ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτως
 καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγεί-
 43 ρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·
 44 σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· | σπείρεται
 σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν
 45 σῶμα ψυχικόν, ἔστιν καὶ σῶμα πνευματικόν. οὕτως καὶ
 γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδαμ εἰς ψυχὴν
 46 ζῶσαν· ὁ ἔσχατος Ἀδαμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ
 πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευ-
 47 ματικόν. ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος
 48 ἄνθρωπος ἐξ οὐρανοῦ. οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί,
 49 καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς
 ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα
 50 τοῦ ἐπουρανίου. Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
 αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ
 51 φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ἰδοὺ μυστήριον ὑμῖν
 λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,
 52 | ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
 σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ
 53 ἡμεῖς ἀλλαγησόμεθα. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο
 ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι
 54 ἀθανασίαν. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν

45, 47: Gn. 2. 7.

But someone will say, "How are the dead raised? 35
 With what kind of body do they come?" Foolish man, 36
 what you yourself sow is not brought to life unless it dies.
 What you sow is not the body which will be, but a bare 37
 grain, it may be of wheat, or one of the other grains;
 but God gives it a body as He willed, and to each of the 38
 seeds its own body. (All flesh is not the same flesh. 39
 There is one flesh of men, another of animals, another of
 birds, another of fish. There are heavenly bodies, there 40
 are earthly bodies; but there is one glory of the heavenly,
 another of the earthly. There is one glory of the sun, another 41
 of the moon, another of the stars; indeed one star excels
 another in glory.) The resurrection of the dead is like that. 42
 The body ^a is sown in a perishable state, it is raised in an
 imperishable state; it is sown in dishonour, it is raised 43
 in glory; it is sown in weakness, it is raised in power; it is 44
 sown a natural body, it is raised a spiritual body. If there
 is a natural body, there is also a spiritual body. Thus also 45
 it is written,* The first *man*, Adam, *became a living being*,
 the last Adam a life-giving spirit. Yet the spiritual is not 46
 first, but the natural, and then the spiritual. The first 47
man was from the earth, made of dust, the second man was
 from heaven. The men of dust are like the man of dust, 48
 the heavenly men are like the heavenly man. Just as we 49
 have borne the likeness of the man of dust, we shall
 bear also the likeness of the heavenly man.

I declare this, brothers:* Flesh and blood cannot 50
 possess the Kingdom * of God, nor does what is perishable
 possess what is imperishable. Listen, I tell you a secret:* 51
 We shall not all sleep,^b but we shall all be changed, in an 52
 instant, in the glance of an eye, at the last trumpet-call;
 for the trumpet will sound, and the dead will be raised
 imperishable, and we shall be changed. For this which is 53
 perishable must ^c put on imperishability, this which is
 mortal must put on immortality. When this which is 54

^a Lit., *it*.^b That is, *die*.^c See note on v. 25.

καὶ τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται
ὁ λόγος ὁ γεγραμμένος,

Κατεπόθη ὁ θάνατος εἰς νίκος.

55 ποῦ σου, θάνατε, τὸ κέντρον;

ποῦ σου, θάνατε, τὸ νίκος;

56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς
57 ἁμαρτίας ὁ νόμος· τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ
58 νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε,
ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι,
περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες
ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν Κυρίῳ.

161 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα
ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω
θησαυρίζων ὃ τι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε
3 λογεῖται γίνωνται. ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμά-
σητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
4 ὑμῶν εἰς Ἱερουσαλημ· ἐὰν δὲ ᾗ ἄξιον τοῦ καμῆ πορεύεσθαι,
5 σὺν ἐμοὶ πορεύσονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
6 Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι, | πρὸς
ὑμᾶς δὲ τυχὸν καταμενῶ ἢ καὶ παραχειμᾶσω, ἵνα ὑμεῖς με
7 προπέμψητε οὐδ' ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς,
8 ἐὰν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς
9 Πεντηκοστῆς· θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής,
10 καὶ ἀντικείμενοι πολλοί. Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε
ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου
11 ἐργάζεται ὡς καὶ ἐγώ· | μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμ-
ψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι
12 γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλῶ τοῦ
ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν ἵνα ἔλθῃ πρὸς ὑμᾶς
μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν

perishable has put on imperishability, and this which is mortal has put on immortality, then the word which is written will come true,^a

Death has been swallowed up in victory.

Death, where is your sting?

55

Death, where is your victory?

The sting of death is sin, the power of sin is the Law;* 56 but thanks be to God who gives us victory through our 57 Lord Jesus Christ. Therefore, my beloved brothers, be 58 firm, immovable, always excelling in the work of the Lord, knowing that in the Lord your labour is not in vain.

Concerning the collection for God's people,* you also are 16 to do as I commanded the churches * of Galatia. On the 2 first day of every week let each of you put something aside, saving up what he has been prospered with, that collections may not be made at the time when I come. When I arrive, 3 those whom you approve I shall send with letters to take your gift ^b to Jerusalem. If it is fitting that I should go too, 4 they will go with me.

I shall come to you when I have gone through Mace- 5 donia, for I intend to go ^c through Macedonia; and perhaps 6 I shall stay with you, or even spend the winter with you, that you may help me forward on my way wherever I may go. For I do not want to see you now in passing; I hope to stay 7 with you for some time, if the Lord permits. I shall stay on in 8 Ephesus until Pentecost;^d a great door for effective work 9 is open for me, and opponents are many. If Timothy 10 comes, see that he is free from fear while he is with you;^e he is doing the Lord's work as I am. So let no one despise 11 him. Help him forward on his way in peace * that he may come to me; I am waiting for him with the brothers.*

Concerning brother * Apollos, I urged him strongly to 12 come to you with the brothers; he was absolutely unwilling

^a Lit., *happen*.

^b Lit., *grace*.

^c Lit., *I am going*.

^d A Jewish feast, held fifty days after the Passover.

^e Or, *see that he is without fear toward you*.

- 13 ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. Γρηγορεῖτε, στήκετε
 14 ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν
 ἐν ἀγάπῃ γινέσθω.
- 15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στε-
 φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν
 16 τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε
 τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.
- 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
 Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν·
 18 | ἀνέπαυσαν γὰρ τὸ ἑμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώ-
 σκετε οὖν τοὺς τοιούτους.
- 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται
 ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ’
 20 οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ
 21 πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. | Ὁ
 22 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. εἴ τις οὐ φιλεῖ τὸν
 23 Κύριον, ἦτω ἀνάθεμα. μαρانا θα. | ἡ χάρις τοῦ Κυρίου
 24 Ἰησοῦ μεθ’ ὑμῶν. ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν
 Χριστῷ Ἰησοῦ.

13: Ps. 31. 24 LXX.

to come now, but he will come when there is opportunity. Be watchful, stand firm by faith,^a *be manly, be strong*. Let 13, 14 all that you do be done in love.

I entreat you, brothers:* you know the household of 15 Stephanas; they are the first converts ^b from Achaia and have set themselves to serve God's people.* You also, set ^c 16 yourselves under such men, and under everyone who shares in the work and toils hard. I rejoice at the coming of 17 Stephanas, Fortunatus and Achaicus, because they have made up for my lack of you; they have refreshed my spirit 18 and yours. Acknowledge such men.

The churches * of Asia greet you. Aquila and Prisca, 19 together with the church in their house, send you many greetings in * the Lord. All the brothers * greet you. 20 Greet one another with a holy kiss.

Greeting by the hand of me, Paul. If anyone does not 21, 22 love the Lord, let a curse be on him. Marana tha.^d The 23 grace * of the Lord Jesus be with you. My love is with you 24 all in * Christ Jesus.

^a Or, *in faithfulness*.

^c Imperative.

^b Lit., *firstfruits*.*

^d Aramaic for *Our Lord, come*.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

- 1: ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
Θεοῦ καὶ Τιμόθεος ὁ ἀδελφός τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ
οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ᾧ
2 τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 3 Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ Πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρα-
4 κλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς
τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς
5 παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. ὅτι
καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,
οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.
6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ
σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρα-
κλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-
7 μάτων ὧν καὶ ἡμεῖς πάσχομεν. καὶ ἡ ἐλπίς ἡμῶν βεβαία
ὑπὲρ ὑμῶν, εἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστε τῶν παθη-
8 μάτων, οὕτως καὶ τῆς παρακλήσεως. Οὐ γὰρ θέλομεν
ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς
γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ
δύναμιν ἐβάρηθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ
9 ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου
ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ
10 Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου θανάτου
ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι
11 ῥύσεται, συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ
δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

THE SECOND LETTER TO THE CORINTHIANS

Paul, apostle * of Christ Jesus by the will of God, and 1
brother * Timothy, to the church * of God in Corinth and to
all God's people * in the whole of Achaia: Grace * to you 2
and peace * from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, 3
the merciful Father and the God of all encouragement.
He encourages us in all our affliction,^a so that we are ^b 4
able to encourage those who are in any affliction ^a by the
encouragement with which we ourselves are encouraged
by God. For just as Christ's sufferings overflow to us, so 5
also the encouragement which we receive through Christ
overflows. If we are afflicted, it is for your encouragement 6
and salvation; if we are encouraged, it is for your en-
couragement which God effects ^c in your steadfastness
under the same sufferings that we suffer; and our hope for 7
you is firmly based, because we know that, as you share the
sufferings, so also you share the encouragement.

We want you to know,^d brothers, * about the affliction ^a 8
that happened to us in Asia. We were burdened exces-
sively beyond our power, so that we despaired even of life;
indeed it seemed to us that we had received ^e the death 9
sentence, that we might ^f have trust not in ourselves, but in
God who raises the dead. He delivered us from so terrible 10
a death, and He will deliver us. We have set our hope on
Him that He will deliver even further, if you also work with 11
us by your prayer for us, that thanksgiving may be made by
many on our behalf through many mouths ^g for God's
act of grace * to us.

^a Probably oppression and persecution. ^b Or, *that we may be*.

^c Lit., *which is effected (worked)*. See glossary note on *Work*.

^d Lit., *For we do not want you to be ignorant*.

^e Lit., *but we ourselves have had in ourselves*.

^f Or, . . . *life; but we have in ourselves the answer to death, that we may*.

^g Lit., *faces, or persons*.

- 12 Ἡ γὰρ καύχσις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ ἐλικρινίᾳ τοῦ
 Θεοῦ καὶ οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι Θεοῦ,
 ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.
 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ᾧ ἀναγινώσκετε ἢ καὶ
 ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγινώσσετε,
 14 | καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν
 ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
 Ἰησοῦ.
 15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν
 16 πρότερον ἵνα δευτέραν χάριν ἔχητε, καὶ δι' ὑμῶν διελθεῖν εἰς
 Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς
 ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.
 17 τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ
 ᾧ βουλευόμενι κατὰ σάρκα βουλευόμενι, ἵνα ἡ παρ' ἐμοὶ τό
 18 Ναὶ ναὶ καὶ τό Οὐ οὐ; πιστὸς δὲ ὁ Θεὸς ὅτι ὁ λόγος ἡμῶν ὁ
 19 πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ. ὁ γὰρ τοῦ Θεοῦ Υἱὸς
 Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ
 καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ,
 20 ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. ὅσα γὰρ ἐπαγγελίας Θεοῦ, ἐν
 αὐτῷ τό Ναί· διὸ καὶ δι' αὐτοῦ τό Ἀμην τῷ Θεῷ πρὸς
 21 δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν
 22 καὶ χρίσας ἡμᾶς Θεός, ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς
 τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.
 23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν
 ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί
 21 ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. ἔκρινα
 γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.
 2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ
 3 λυπούμενος ἐξ ἐμοῦ; καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ ἵνα μὴ
 ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ
 4 πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ἐκ γὰρ
 πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ

Our pride is this: the testimony of our conscience * 12 that we behaved in the world, and more especially to you, with God's generosity and sincerity, and not with human ^a wisdom but by the grace * of God. We are not writing 13 to you anything different from what you read,^b or from what you know; and I hope that you will also know it to the end,^c just as you have known us in part that we are your pride, 14 as you also are ours, in the Day * of the Lord Jesus.

Confident of this, I was wanting to come first to you that 15 you might receive a second favour, and to pass on through 16 you to Macedonia, and again to come from Macedonia to you, and to be helped forward on my way by you to Judæa. In wanting this surely I was not fickle? Or do I 17 make my decisions on a human level,^d that with me there should be both Yes, yes and No, no? God is to be trusted 18 that our word to you is not Yes and No. The Son of God, 19 Jesus Christ, who was proclaimed * among you by us, by myself, Silvanus and Timothy, was not Yes and No; but the Yes is in Him. To all God's promises the Yes is in Him; 20 therefore through Him also we say the Amen to God for His glory.* He who strengthens us in Christ together 21 with you and who has anointed ^e us, is God; He also set 22 His seal on us and gave us in our hearts the Spirit as a pledge.

I call upon God as witness to me, that I was sparing you 23 by not coming to Corinth again. It is not that we are 24 lording it over your faith, but we are working with you for your joy, for you stand firm by faith.^f

I decided not to pay you another painful visit.^g If I 22 grieve you, then who is to cheer me but the one who is grieved by me? I wrote this very thing to you that, when I 3 came, I might not have grief from those in whom I ought to rejoice, being confident in you all that my joy is the joy of all of you. I wrote to you out of much distress and anguish 4

^a Lit., *fleshly*. See glossary note on *Flesh*.

^b Present tense.

^c Or, *fully*.

^d Lit., *according to the flesh*.*

^e This verb echoes "Christ", which means "the Anointed".

^f Or, *in faithfulness*.

^g Lit., *not to come to you again in grief*.

πολλῶν δακρύων, οὐχ ἵνα λυπηθῇτε, ἀλλὰ τὴν ἀγάπην ἵνα
 5 γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. Εἰ δέ τις λελύ-
 πηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπι-
 6 βαρῶ, πάντας ὑμᾶς. ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία
 7 αὕτη ἡ ὑπὸ τῶν πλειόνων, ὥστε τοῦναντίον μᾶλλον ὑμᾶς
 χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ
 8 καταποθῇ ὁ τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρώσαι εἰς
 9 αὐτὸν ἀγάπην· εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν
 10 δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χαρί-
 ζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι,
 11 δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, | ἵνα μὴ πλεονεκτηθῶμεν
 ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
 12 Ἐλθὼν δέ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 13 καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, | οὐκ ἔσχηκα ἄνεσιν τῷ
 πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ
 14 ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. Τῷ δὲ
 Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ
 καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν
 15 παντὶ τόπῳ· ὅτι Χριστοῦ εὐωδία ἔσμεν τῷ Θεῷ ἐν τοῖς
 16 σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὁσμὴ ἐκ
 θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ
 17 πρὸς ταῦτα τίς ἱκανός; οὐ γὰρ ἔσμεν ὥς οἱ πολλοὶ
 καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὥς ἐξ ἐλικρινίας,
 ἀλλ' ὥς ἐκ Θεοῦ κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν.
 31 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν
 ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν
 2 συστατικῶν; ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐνγεγραμμένη
 ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη
 3 ὑπὸ πάντων ἀνθρώπων, φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ
 Χριστοῦ διακονθεῖσα ὑφ' ἡμῶν, ἐνγεγραμμένη οὐ
 μέλανι ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξίν
 λιθίναις ἀλλ' ἐν πλαξίν καρδίας σαρκίναίς.

of heart, with many tears, not that you might be grieved, but that you might know the love which I have in abundance for you. If anyone has caused grief, he has caused it not to me but in some measure (I must not exaggerate ^a) to you all. This reproof by the majority is enough for such a man, so that on the contrary you may deal generously with him and encourage him, that he may not be overwhelmed by excessive grief. So I entreat you to affirm your love for him; I wrote indeed for this purpose, in order that I might test you and see if you are obedient in everything. With whom you deal generously, I do the same; for where I have been generous, if I have been generous in anything, it has been for your sakes, in the presence ^b of Christ, that Satan ^{*} may not take advantage of us; for we know his designs.

When I came to Troas to proclaim the Good News ^{*} of Christ, though in ^{*} the Lord a door had been opened for me, I had no relief for my spirit because I did not find Titus my brother; ^{*} but I bade them farewell and went on to Macedonia. But thanks be to God, who always leads us in triumph in ^{*} Christ and spreads the odour of the knowledge of Him through us in every place; for we are a fragrance of Christ for God among those who are being saved and among those who are perishing, for the latter an odour from death for death, for the former an odour from life for life. Who is adequate for all this? For we are not, like the majority, adulterating ^c God's Message; ^{*} we speak as men who speak with sincerity, as from God, before God, in ^{*} Christ.

Are we beginning to recommend ourselves again? Or do we need, as some do, letters of recommendation to you or from you? You yourselves are our letter, written on our hearts, known and read by all men. You are shown to be a letter of Christ, produced through our service to you, *written* not with ink but with the Spirit of the living God, not on *tablets of stone* but on *fleshy tablets of the heart*.

^a Lit., *that I may not overburden*.

^b Lit., *face*.

^c The word is used of a petty trader, and usually contains a suggestion of trickery.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς
 5 τὸν Θεόν. οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογίσασθαι
 6 τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, | ὃς
 καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ-
 ματος ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ
 7 Πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμ-
 μασιν ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ
 δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
 Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργου-
 8 μένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν
 9 δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον
 10 περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. καὶ γὰρ
 οὐδὲ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει
 11 εἵνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταργού-
 12 μενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. "Ἐχον-
 13 τες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, καὶ οὐ
 καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
 πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος
 14 τοῦ καταργουμένου. ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
 ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ
 ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον
 15 ὅτι ἐν Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον ἡνίκα ἂν
 ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
 16 κείται· ἡνίκα δὲ ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαίρεται τὸ
 17 κάλυμμα. ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὐ δὲ τὸ Πνεῦμα
 18 Κυρίου, ἐκεῖ ἐλευθερία. ἡμεῖς δὲ πάντες ἀνακαλυμ-
 μένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν
 αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,
 καθὼςπερ ἀπὸ Κυρίου Πνεύματος.

7, 10, 13, 16: Ex. 34. 29-35. 18: Ex. 24. 17.

Such is the confidence that we have towards God 4
 through Christ. Not that we are adequate in ourselves, so 5
 as to reckon anything as from ourselves, but our adequacy
 comes from God, who also made us adequate as ministers ^a 6
 of a new covenant,* not of what is in writing but of the
 Spirit; for what is in writing kills, but the Spirit gives life.
 If that which produces ^b death, engraved in writing ^c on 7
 stones, came with glory,* so that the Israelites ^d could not
 fix their eyes on *Moses'* face because of *its glory* which was
 disappearing,^e how much more will that which the Spirit 8
 produces ^b be with glory? For if that which produces ^b 9
 condemnation was glory, that which produces ^b righteous-
 ness * excels much more in glory. Indeed, *that which had* 10
glory has lost *its glory* because of the glory which surpasses it.
 For if that which was disappearing ^e was given through 11
 glory, much more that which lasts continues in glory.

Since, then, we possess such a hope, we speak with great 12
 confidence; we are not like *Moses*, who *used to put a veil* 13
over his face that the Israelites ^d might not fix their eyes on
 the end ^f of that which was disappearing.^e But their minds 14
 were dulled; for until today the same veil remains at the
 reading of the old covenant,^g without being lifted, because
 it is in * Christ that it disappears.^h But to this day, when- 15
 ever *Moses* is read, a veil lies over their mind;* yet when- 16
 ever there is a turning to *the Lord*, *the veil is removed*. "The 17
 Lord" is the Spirit, and where the Spirit of the Lord is,
 there freedom is. And we, all of us, with faces unveiled, 18
 reflecting as mirrors ⁱ *the glory* * *of the Lord*, are being
 transformed into the same likeness with ever-increasing
 glory.^j Such is the work of the Lord, the Spirit.

^a Lit., *servants*.

^b *That which produces*: lit., *the service of*.

^c Lit., *engraved in letters*. ^d Lit., *sons of Israel*. ^e Lit., *becoming ineffective*.

^f The Greek word here includes the meanings "purpose" and "finish".

^g That is, the Jewish Scriptures, containing the old covenant.*

^h Lit., *becomes ineffective*.

ⁱ Or, *seeing in a mirror*.

^j Lit., *from glory to glory*.

- 41 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην, καθὼς
 2 ἡλεήθημεν, οὐκ ἐγκακοῦμεν, | ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ
 τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες
 τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνι-
 3 στάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον
 τοῦ Θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,
 4 ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, | ἐν οἷς ὁ θεὸς τοῦ
 αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς
 τὸ μὴ αὐγᾶσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
 5 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. οὐ γὰρ
 ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν Κύριον, ἑα-
 6 τούς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. ὅτι ὁ Θεὸς ὁ εἰπών,
 Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις
 ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν
 προσώπῳ Χριστοῦ.
- 7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν,
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ καὶ μὴ ἐξ
 8 ἡμῶν· ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι,
 9 ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, | διωκόμενοι ἀλλ' οὐκ
 ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
 10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέ-
 ροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν
 11 φανερωθῇ. αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδι-
 δόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
 12 τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
 13 ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως,
 κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ καὶ ἐλάλησα, καὶ ἡμεῖς
 14 πιστεύομεν, διὸ καὶ λαλοῦμεν, | εἰδότες ὅτι ὁ ἐγείρας τὸν
 Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.
 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλει-
 ὄνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.
 16 Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος

Therefore, having this service to fulfil,^a inasmuch as we 4
 have been granted favour we are not discouraged. We 2
 have renounced underhand, shameful methods;^b we do not
 behave cunningly, nor tamper with God's Message,* but
 by bringing the truth to light we recommend ourselves to
 every man's understanding in the sight of God. If indeed 3
 our Good News * is veiled, it is veiled for those who are
 perishing. The god of this age * has blinded the minds of 4
 these unbelievers, in order that they may not see the light
 of the Good News of the glory * of Christ, who is the like-
 ness of God. We do not proclaim ourselves; we proclaim * 5
 Jesus Christ as Lord, and ourselves as your slaves for Jesus'
 sake. For it was God who said, "Light shall shine out of 6
 darkness," and He has shone in our minds * to bring to
 light the knowledge * of the glory of God in the face of
 Christ.

Yet we have this treasure in earthen pots, to show that the 7
 exceedingly great power is God's, and not from us. We are 8
 pressed in every way, but not cornered, perplexed but not
 despairing, persecuted but not forsaken, knocked down but 9
 not knocked out. We always carry about in our body the 10
 dying of Jesus, that the life also of Jesus may be shown in
 our body. All the time we, though living, are being 11
 delivered up to death for Jesus' sake, in order that the life
 also of Jesus may be shown in our mortal nature.^c And 12
 so death is at work * in us, but life in you. But because we 13
 have the same spirit of faith as in the scripture, *I had faith,*
therefore I spoke, we too have faith, and therefore also we
 speak, knowing that He who raised Jesus will raise us also 14
 with Jesus and present us before Himself^d with you.
 Everything is for your sakes, that grace * may increase 15
 through your increasing numbers and make thanksgiving
 overflow for the glory * of God. For this reason we are not 16
 discouraged. Even if our outward self is being destroyed,

^a *To fulfil* is not in the Greek.

^c *Lit., mortal flesh.**

^b *Lit., the hidden things of shame.*

^d *Before Himself* is not in the Greek.

- διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαينوῦται ἡμέρα καὶ
 17 ἡμέρα. τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ'
 ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται
 18 ἡμῖν, μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ
 βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ
 βλεπόμενα αἰώνια.
- 51 Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους
 καταλυθῇ, οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτων
 2 αἰώνιον ἐν τοῖς οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν,
 τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιπο-
 3 θοῦντες, εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα.
 4 καὶ γὰρ οἱ ὄντες ἐν τῷ σκῆνει στενάζομεν βαρούμενοι,
 ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα
 5 καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος
 ἡμᾶς εἰς αὐτὸ τοῦτο Θεός, ὁ καὶ δούς ἡμῖν τὸν ἀρραβῶνα
 6 τοῦ Πνεύματος. Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι
 ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου·
 7, 8 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους· θαρροῦμεν
 δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
 9 ἐνδημῆσαι πρὸς τὸν Κύριον. διὸ καὶ φιλοτιμούμεθα, εἴτε
 ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.
- 10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
 βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ
 σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.
- 11 Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου ἀνθρώπους πείθομεν,
 Θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν
 12 ὑμῶν πεφανερῶσθαι. οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν
 ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν,
 ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν
 13 καρδίᾳ. εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονούμεν,
 14 ὑμῖν. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας
 τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες
 15 ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες

yet our inward self is being renewed day by day. For our affliction, light and momentary,^a is producing for us an eternal weight of glory which is far beyond all measure, for we are looking not at what is seen but at what is not seen. What is seen is temporary; what is not seen is eternal.

For we know that if our house on earth, our tent,^b is pulled down, we have a building from God, a house not made with hands, eternal, in heaven. Indeed in this tent ^c we groan, longing to put on our dwelling from heaven, since we shall put it on and shall not be found naked. For we who are in the tent groan, being burdened because we do not wish to put off but to put on, in order that what is mortal may be swallowed up by life. It is God who prepared us for this very purpose, and He has given us the Spirit as a pledge. Therefore we always have courage, and we know that when we are resident in the body we are away from the Lord, for we are living by faith, not by sight. We have courage, I say, and we choose rather to go away from the body and reside with the Lord. So whether we are resident or away, we are eager to be pleasing to Him. For we must all stand revealed ^d before the judgment seat of Christ, that each may receive his due for what he has done through his body, with reference to his conduct, whether it has been good or bad.

Because, then, we know the fear of the Lord, we are trying to persuade men, but we stand revealed ^e before God, and I hope that we now stand revealed ^e also in your understanding of us. We are not recommending ourselves again to you; we are giving you an opportunity of boasting on our behalf, that you may have an answer for those who boast about the outward ^f and not about the inward.^g If we were mad,^h it was for God; if we are sane, it is for you. For Christ's love controls us; we have concluded thus: if one died for all, then all died. He died for all, that those

^a That is, by contrast.

^b Tent is not in the Greek.

^c Lit., we have been revealed.

^d Lit., mind.*

^b That is, our body.

^d Lit., be revealed.

^f Lit., face.

^h Greek, beside ourselves.

μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ
 16 ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ
 σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν
 17 οὐκέτι γινώσκομεν. ὥστε εἴ τις ἐν Χριστῷ, καὶνὴ κτίσις·
 18 τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ τὰ πάντα. τὰ δὲ
 πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ
 Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,
 19 ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
 μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ
 20 θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ Χριστοῦ
 οὖν πρεσβεύομεν ὥς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν·
 21 δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. τὸν μὴ
 γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς
 γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.
 61 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν
 2 χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς—λέγει γάρ,

Καιρῷ δεκτῷ ἐπήκουσά σου
 καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·—
 3 μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ
 4 διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς Θεοῦ
 διάκονοι ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν
 5 στενοχωρίαις, | ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
 6 ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, | ἐν ἀγνότητι, ἐν
 γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι Ἁγίῳ, ἐν
 7 ἀγάπῃ ἀνυποκρίτῳ, | ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ·
 διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,
 8 | διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὥς
 9 πλάνοι καὶ ἀληθεῖς, ὥς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι,
 ὥς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὥς παιδευόμενοι καὶ μὴ
 10 θανατούμενοι, | ὥς λυπούμενοι ἀεὶ δὲ χαίροντες, ὥς πτωχοὶ

2: Is. 49. 8. 9: Ps. 118. 17, 18.

who live might live no longer for themselves but for Him who died and was raised again for them. So from now 16 onward we know no one outwardly;^a even if we knew Christ outwardly,^a now we know Him so no longer. Therefore, 17 if a man is in * Christ, there is a new act of creation; the old has gone, all has become new. It all comes from God, 18 who reconciled us to Himself through Christ and has given us the task^b of reconciliation: that in Christ God was 19 reconciling the world to Himself, not keeping against men an account of their offences, and entrusting to us the Message * of reconciliation. So we are ambassadors for 20 Christ, seeing that God is entreating through us; we beg on behalf of Christ, be reconciled to God. Him who did 21 no ^c sin He made to be sin for us, that we might be God's righteousness * in Him.

As workers together with Him ^d we further entreat you 6 not to receive God's grace * in vain; for He says, 2

*In a time of favour I have heard you;
on a day of salvation I have helped you.*

The special time of favour is now; the day of salvation is now. We do not put any stumbling-block in anyone's way, lest 3 fault be found with our work.^b As God's servants we commend ourselves in all circumstances by great steadfastness: in 4 afflictions, hardships and deprivations, in floggings, imprisonment and civil disorders, without rest, sleep or food;^e 5 by purity, knowledge,* patience and kindness; by the Holy Spirit, sincere love, the preaching of the truth, and by 6 the power of God; with the weapons of righteousness * for the right hand and for the left, in honour and dishonour, 7 in bad reputation and in good. We are regarded^f as deceivers, yet we are true; as ignored, yet we are acknowledged; 8 as dying, yet we live; as being disciplined, yet we are not being put to death; as afflicted,^g yet we always rejoice; 9 10

^a Lit., according to the flesh.*

^b Lit., service.

^c Lit., did not know.

^d With Him is not in the Greek.

^e Lit., in labours, wakefulness and hunger.

^f We are regarded is not in the Greek.

^g Lit., grieved, in an objective not a subjective sense.

πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

- 11 Τὸ στόμα ἡμῶν ἀνέφωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά
12 ἡμῶν πεπλάτυνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενο-
13 χωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν· τὴν δὲ αὐτὴν
ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.
14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ
δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος;
15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιαλ, ἢ τίς μερίς πιστῶ
16 μετὰ ἀπίστου; τίς δὲ συνκατάθεσις ναῶ Θεοῦ μετὰ
εἰδώλων; ἡμεῖς γὰρ ναὸς Θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν
ὁ Θεὸς ὅτι

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω,
καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός.

- 17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν
καὶ ἀφορίσθητε, λέγει Κύριος,
καὶ ἀκαθάρτου μὴ ἄπτεσθε·
καὶ γὰρ εἰσδέξομαι ὑμᾶς,
18 καὶ ἔσομαι ὑμῖν εἰς Πατέρα,
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
λέγει Κύριος Παντοκράτωρ.

- 71 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρί-
σωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.
2 Χωρῆσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν,
3 οὐδένα ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω·
προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ
4 συναποθανεῖν καὶ συνζῆν. πολλή μοι παρρησία πρὸς ὑμᾶς,
πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρα-
κλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχεν

11: Ps. 119. 32. 16-18: Lv. 26. 11, 12, Ezk. 37. 27, Is. 52. 11,
Ezk. 20. 34, 2 S. 7. 14.

as poor, yet we make many rich; as having nothing, yet we possess everything.

Corinthians, we are speaking freely to you, our *heart is* 11 *wide open*; you are not restricted from our side,^a the restric- 12 tion is in your own feelings. You also, open your hearts 13 as wide in return—I speak as a father ^b to his children.

Do not be incongruously joined ^c with unbelievers. What 14 have righteousness and lawlessness in common? What partnership has light with darkness? What harmony has 15 Christ with Belial? What does a believer share with an unbeliever? What agreement has God's shrine * with 16 idols? For we are the shrine of the living God, even as God said,

I will dwell in them and walk among them;

*I will be their God, and they shall be My people.**

Therefore come out from their midst

17

and be separated, says the Lord,

do not touch what is unclean;

and I will welcome you,

and I will be a Father to you

18

and you shall be sons and daughters to Me,

says the Lord Almighty.

Because we have these promises, beloved, let us cleanse 7 ourselves from all defilement of body ^d and of spirit, making our holiness complete in the fear of God.

Make room for us in your hearts.^e We have treated no 2 one unjustly, we have ruined no one, we have taken advantage of no one. I am not saying this to condemn you; 3 I have already said that you are in our hearts, united for death and for life. I have much confidence in speaking to 4 you; I have much pride in you. I am filled with encouragement; in all our affliction I am overflowing with joy.

It is true that ^f when I ^g came into Macedonia I ^h

5

^a Lit., in us.

^b A father is not in the Greek.

^c The Greek verb means, *yoked with one of a different kind*. ^d Lit., *flesh*.*

^e In your hearts is not in the Greek. ^f It is true that: lit., for indeed.

^g Lit., *we*.

^h Lit., *our flesh*.*

ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν
 6 μάχαι, ἔσωθεν φόβοι. ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς
 7 παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον
 δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἡ
 παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν,
 τὸν ὑμῶν ὁδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
 8 μᾶλλον χαρῆναι. Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,
 οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ
 9 ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὧραν ἐλύπησεν ὑμᾶς, νῦν
 χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
 ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε
 10 ἐξ ἡμῶν. ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν
 ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον
 11 κατεργάζεται. ἴδου γὰρ αὐτὸ τοῦτο κατὰ Θεὸν λυπη-
 θῆναι ὑμᾶς πόσῃν κατεργάσατο ἐν ὑμῖν σπουδὴν, ἀλλὰ
 ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
 ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε
 12 ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα
 ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικη-
 θέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
 13 ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. διὰ
 τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
 περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι
 14 ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· ὅτι εἴ τι
 αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ἀλλ' ὥς
 πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις
 15 ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη. καὶ τὰ σπλάγχνα αὐτοῦ
 περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν
 πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου ἐδέξασθε
 16 αὐτόν. χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.
 81 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ
 2 τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν
 πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ

found no relief, but on every side I ^a suffered affliction: outside there were quarrels, within there were fears. But 6
 God, who encourages the dejected, encouraged me ^b by the arrival of Titus; not only by his arrival but also by the 7
 encouragement which he received among you. He reported to me ^b your longing, your mourning, your zeal for me, so that I rejoiced all the more. Even if I grieved you by the 8
 letter, I do not regret it, though I had been regretting it, for I see that that letter did grieve you, if only for a time. Now I rejoice, not because you were grieved, but because 9
 your grief resulted in repentance; you bore your grief as God intended, ^c so that in no way you suffered loss through us. Grief borne as God intends produces a repentance 10
 that results in salvation and leaves no regrets, but the world's grief produces death. See how much this very fact 11
 of your bearing grief as God intended has produced in you: what eagerness, what self-vindication, what anger, what fear, what longing, what zeal, what desire to see justice done. ^d In every way you have established that you are innocent in the matter. So then, even though I wrote to 12
 you, I did not write because of the one who acted unjustly, or even because of the one who was treated unjustly, but that your eagerness on our behalf might be shown to you before God. This is why we are encouraged. But in addi- 13
 tion to our encouragement we rejoiced far more at the joy of Titus, since he ^e has been refreshed because of you all. For if I have boasted to him at all about you, I was not put 14
 to shame, but as we spoke nothing but the truth to you, so also our boasting before Titus was proved to be truth. His heart goes out to you more abundantly as he remembers 15
 the obedience of you all, how you received him with fear and trembling. I rejoice that I am altogether confident 16
 about you.

We make known to you, brothers,* the grace * of God 8
 given to the churches * of Macedonia: in much testing by 2

^a Lit., *we*.

^b Lit., *us*.

^c Lit., *you were grieved according to God*.

^d Lit., *what avenging*.

^e Lit., *his spirit*.

ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος
 3 τῆς ἀπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ
 4 παρὰ δύναμιν, αὐθαίρετοι | μετὰ πολλῆς παρακλήσεως
 δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας
 5 τῆς εἰς τοὺς ἁγίους, | καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλὰ ἑαυτοὺς
 6 | εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο
 7 οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ἀλλ'
 ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει
 καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
 8 ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ κατ' ἐπιταγὴν λέγω,
 ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης
 9 γνήσιον δοκιμάζων· γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου
 ἡμῶν Ἰησοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα
 10 ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. καὶ γνώμην ἐν
 τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἷτινες οὐ μόνον
 τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·
 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ
 προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
 12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἂν ἔχη εὐπρόσδεκτος, οὐ
 13 καθὸ οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν θλίψις·
 14 ἀλλ' ἐξ ἰσότητος | ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσευμα εἰς
 τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περισσευμα
 γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,
 15 | καθὼς γέγραπται, 'Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ
 16 ὀλίγον οὐκ ἡλαττόνησεν. Χάρις δὲ τῷ Θεῷ τῷ
 17 | ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
 18 αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν δὲ μετ'
 αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν
 19 τῶν ἐκκλησιῶν, οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ
 τῶν ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ

affliction, the abundance of their joy and their extreme ^a poverty have overflowed in the wealth of their generosity; for I affirm that according to their ability, indeed beyond ³ their ability, they gave ^b of their own free will, begging us with much entreaty for the favour of sharing in this service to God's people.* And they did so,^c not just as we had ⁵ hoped, but they first gave themselves to the Lord and to us by God's will, and so we asked Titus to complete this gracious work ^d among you, just as he had previously begun ⁶ it. Just as you overflow in everything, in faith, in speech, in knowledge, in all eagerness and in the love which we have ⁷ awakened in you,^e overflow in this gracious work ^d also.

I am not saying this as an order, but using the eagerness ⁸ of others I am trying to prove the genuineness of your love also. You know the grace ^{*} of our Lord Jesus, that ⁹ being rich He became poor for your sakes, that you by His poverty might become rich. So it is only an opinion that I ¹⁰ am giving you in this matter; this is what you ought to do, you who last year were the first not only to act but also to wish to act. Now complete your action, that just as there ¹¹ was the readiness to wish, so also there may be the completion, in accordance with your means. For if the readiness ¹² is there, it is acceptable according to what a man has, not according to what he has not. Not that there may be relief ¹³ for others and affliction for you; but, on a basis of equality, at the present time your surplus is to meet their deficiency, ¹⁴ that their surplus also may meet your deficiency, in order that there may be equality, as it is written,* *He who gathered* ¹⁵ *much had not too much, and he who gathered little had not too little.*

Thanks be to God who puts the same eagerness on your ¹⁶ behalf into the heart of Titus. He agrees to our request, but ¹⁷ he is so eager that he is coming to you of his own free will. We are sending with him the brother ^{*} who is praised ¹⁸ throughout all the churches ^{*} for his work in spreading ^f the Good News.* Not only so, but he has also been ap- ¹⁹ pointed by the churches as our travelling companion in

^a Lit., *down to the depth.*

^c *They did so* is not in the Greek.

^e Lit., *the love from us which is in you.*

^b *They gave* is not in the Greek.

^d Lit., *grace.*

^f *For his work in spreading:* lit., *in.*

- διακονουμένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν
 20 καὶ προθυμίαν ἡμῶν, | στελλόμενοι τοῦτο, μὴ τις ἡμᾶς
 μωμῆσται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένη ὑφ'
 21 ἡμῶν· προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου
 22 ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. συνεπέμψαμεν δὲ αὐτοῖς
 τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς
 σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει
 23 πολλῇ τῇ εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς
 ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν,
 24 δόξα Χριστοῦ. τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ
 ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι καὶ
 εἰς πρόσωπον τῶν ἐκκλησιῶν.
 9¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν
 2 μοί ἐστιν τὸ γράφειν ὑμῖν· οἶδα γὰρ τὴν προθυμίαν ὑμῶν
 ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαῖα παρε-
 σκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἡρέθισεν τοὺς
 3 πλείονας. ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
 ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
 4 ἔλεγον παρεσκευασμένοι ᾗτε, μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ
 Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους κατα-
 σχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει
 5 ταύτῃ τῆς καυχήσεως. ἀναγκαῖον οὖν ἡγησάμεν παρα-
 καλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ
 προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν,
 ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεο-
 6 νεξίαν. Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ
 θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ
 7 θερίσει. ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ, μὴ ἐκ
 λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.
 8 δυνατεῖ δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα
 ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε
 9 εἰς πᾶν ἔργον ἀγαθόν, καθὼς γέγραπται,

21: Pr. 3. 4 LXX. 9. 7: Pr. 22. 8 LXX.

this service which we are rendering,^a for the glory * of the Lord Himself and to show our own readiness. We try to avoid being blamed by anyone in our administration of this generous gift; *we are concerned with what is honourable* not only *in the Lord's sight* but *also in men's*. We are sending with them our brother whom we have often tested and found to be eager in many matters, and who is now all the more eager because of the great confidence which he has in you. As for Titus, he is my partner and fellow-worker for you; as for our brothers, they are messengers^b of churches, and the glory of Christ. Then show them evidence before the churches also of your love and of our pride in you.

Concerning this service to God's people * it is superfluous for me to be writing to you. I know your readiness; I boast of it concerning you to the Macedonians, that Achaia has been prepared since last year; and your zeal has stimulated most of them. But I am sending the brothers * that our boast concerning you may not be made empty in this matter, that you may be prepared just as I have been saying, lest if some Macedonians come with me and find you unprepared we, not to say you, may be put to shame in this confident boast. So I considered it necessary to ask the brothers to go to you in advance and arrange beforehand for your promised bounty; I want it to be ready thus as a bounty and not as a gift which you grudge.

Mark^c this: he who sows sparingly will also reap sparingly, he who sows bountifully will also reap bountifully. Let each man give^d as he decides in his mind,* not regretfully nor under compulsion; it is *the cheerful giver* whom God loves. God is able to make every blessing^e overflow for you, that having always all sufficiency in all things you may overflow for every good work, as it is written:*

^a Lit., *this grace which is being administered by us*.

^b Lit., *apostles*.*

^c Mark is not in the Greek.

^d Let . . . give is not in the Greek.

^e Lit., *grace*.

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

- 10 ὁ δὲ ἐπιχορηγῶν σπóρον τῷ σπείροντι καὶ ἄρτον εἰς
βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπóρον ὑμῶν καὶ
11 αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· ἐν παντὶ
πλουτιζόμενοι εἰς πᾶσαν ἀπλόττητα, ἥτις κατεργάζεται δι'
12 ἡμῶν εὐχαριστίαν τῷ Θεῷ. ὅτι ἡ διακονία τῆς λειτου-
ργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερή-
ματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
13 εὐχαριστιῶν τῷ Θεῷ· διὰ τῆς δοκιμῆς τῆς διακονίας
ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας
ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλόττητι τῆς κοι-
14 νωνίας εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ
ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ
15 Θεοῦ ἐφ' ὑμῖν. Χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγότητι
αὐτοῦ δωρεᾷ.
- 101 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρᾶττης
καὶ ἐπεικειας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς
2 ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ μὴ παρὼν
θαρρήσαι τῇ πεποιθήσει ἢ λογίζομαι τολμήσαι ἐπὶ τινας τοὺς
3 λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. Ἐν
4 σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα, τὰ
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά ἀλλὰ δυνατὰ τῷ
Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες
5 | καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ,
καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χρισ-
6 τοῦ, καὶ ἐν ἐτοιμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν,
ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
- 7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἐαυτῷ
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι

*He has distributed freely,^a He has given to the poor,
His righteousness * lasts for ever.*

He who provides seed for the sower and bread for eating will 10
provide and multiply your seed, and will increase the
fruits of your righteousness. You will be enriched in everything 11
for every kind of ^b generosity, which produces through us
thanksgiving to God. For the performing of this service 12
not only supplies the needs of God's people * but also
overflows, by means of many thanksgivings to God.
Through their approval of this service they give glory * 13
to God, because of your obedience to your confession in
spreading ^c the Good News * of Christ and because of the
generosity of your contribution^d for them and for all. They 14
themselves, with prayer for you, long for you on account of
God's surpassing grace * to you. Thanks be to God for 15
His indescribable gift!

I, Paul, myself entreat you by the meekness and gentle- 10
ness of Christ, I who when face to face am "humble" ^e
among you, but when away am "courageous" ^e towards
you. I beg you that when I am present I may not have 2
to be courageous, showing the confidence which I reckon
to be bold in showing ^f towards some who reckon that we
are living on a human level.^g For though we live as human 3
beings,^h we do not wage war on a human level,^g for the 4
weapons of our warfare are not material but are divinely
powerful to demolish fortresses. We demolish arguments 5
and everything that raises itself on high against the know-
ledge of God, we take every thought captive to obey Christ,
and we are ready to punish every act of disobedience, 6
when your obedience is complete.

Look at what is before your eyes.ⁱ If someone is sure that 7
he belongs to Christ, let him on the other hand consider

^a Lit., has scattered.

^b Lit., all.

^c Lit., confession for.

^d Lit., sharing.

^e Paul is probably quoting his opponents' criticisms.

^f Lit., with the confidence with which I reckon to be bold.

^g Lit., according to the flesh.*

^h Lit., in the flesh.*

ⁱ Or, You are looking at the outward appearance.

- 8 καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς Χριστοῦ. ἐὰν γὰρ
καὶ περισσώτερόν τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν,
ἣς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαι-
9 ρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι, | ἵνα μὴ δόξω ὡσὰν ἐκφοβεῖν
10 ὑμᾶς διὰ τῶν ἐπιστολῶν. ὅτι, Αἱ μὲν ἐπιστολαί, φησὶν,
βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής
11 καὶ ὁ λόγος ἐξουθενημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος,
ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
12 παρόντες τῷ ἔργῳ. Οὐ γὰρ τολμῶμεν ἐνκρίναι ἢ συγκρίναι
ἐαυτοὺς τισιν τῶν ἐαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν
ἐαυτοῖς ἐαυτοὺς μετροῦντες καὶ συγκρίνοντες ἐαυτοὺς
13 ἐαυτοῖς οὐ συνιᾶσιν. ἡμεῖς δὲ οὐχὶ εἰς τὰ ἅμετρα καυχη-
σόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν
14 ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. οὐ γὰρ ὡς
μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἐαυτοὺς, ἄχρι
γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·
15 οὐκ εἰς τὰ ἅμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα
δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγα-
16 λυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεΐαν, εἰς τὰ
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι
17 εἰς τὰ ἔτοιμα καυχήσασθαι. Ὁ δὲ καυχώμενος ἐν
18 Κυρίῳ καυχάσθω· οὐ γὰρ ὁ ἐαυτὸν συνιστάνων ἐκεῖνός
ἐστὶν δόκιμος, ἀλλὰ ὃν ὁ Κύριος συνίστησιν.
- 11₁ Ὁφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
2 ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ, ἡρμοσάμην γὰρ
ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ·
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Ἐῶαν ἐν τῇ
πανουργίᾳ αὐτοῦ, οὕτως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ
4 τῆς ἀπλότητος τῆς εἰς Χριστόν. εἰ μὲν γὰρ ὁ ἐρχόμενος
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα
ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ

this, that just as he belongs to Christ, so we also belong to Christ. Even if I boast a little too much about our authority, 8 which the Lord gave us to build you up and not to demolish you, I shall not be discredited. Do not think that I am ^a 9 trying to frighten you by my letters. For they say, ^b “His letters are weighty and strong, but his bodily presence is weak and his speech is contemptible.” Let such a man 11 consider this, that as we are in word through our letters when absent, so we shall be in deed when present. We do 12 not dare to class or compare ourselves with some of those who recommend themselves. They, when they measure themselves by themselves, and compare themselves with themselves, are without understanding; but we will not boast 13 beyond our measure, but within the sphere which God apportioned to us, that is, to reach as far even as you. For we are not extending ourselves beyond our sphere, as 14 we should be if we had not already ^c reached you, for we have arrived as far even as you with the Good News ^{*} of Christ. We do not boast beyond our measure about other 15 men’s labours, but we have hope that, as your faith increases, our work ^a may, within our sphere, be enlarged exceedingly through you, so that we preach the Good 16 News ^{*} in the places beyond you and do not boast about what has already been done in another man’s sphere. *He* 17 *who boasts, let him boast ^{*} about the Lord*; it is not he who 18 recommends himself who is approved, but he whom the Lord recommends.

I wish you would have patience with me in a little foolish- 11 ness; but indeed you are patient with me. I am jealous 2 over you with a divine jealousy, for I betrothed you to one husband, to present to Christ a pure virgin; but I am 3 afraid that, as *the serpent deceived Eve* by his cunning, so your minds may somehow be seduced from devotion to Christ. For if someone comes and proclaims ^{*} another Jesus, whom 4 we did not proclaim, or if you receive a different spirit, which you did not receive, or different good news, which

^a *Do not think that I am*: lit., in order that I may not seem to be.

^b Lit., *He says*. ^c *Already* is not in the Greek. ^d Lit., *we*.

5 οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. λογίζομαι γὰρ μηδὲν
 6 ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. εἰ δὲ καὶ ἰδιώτης
 τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες
 7 ἐν πᾶσιν εἰς ὑμᾶς. Ἡ ἁμαρτίαν ἐποίησα ἐμαυτὸν
 ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ
 8 εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ἀλλὰς ἐκκλησίας ἐσύλησα
 9 λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, καὶ παρὼν πρὸς
 ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ
 ὑστερήμά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ
 Μακεδονίας· καὶ ἐν παντὶ ἄβαρῃ ἐμαυτὸν ὑμῖν ἐτήρησα
 10 καὶ τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύ-
 χησις αὕτη οὐ φραγήσεται εἰς ἐμέ ἐν τοῖς κλίμασιν τῆς
 11 Ἀχαΐας. διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.
 12 Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν
 θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς
 13 καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,
 14 μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ
 θαῦμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς
 15 ἄγγελον φωτός. οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
 μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος
 ἔσται κατὰ τὰ ἔργα αὐτῶν.
 16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε,
 κἂν ὡς ἄφρονα δέξασθέ με, ἵνα καὶ γὰρ μικρόν τι καυχήσωμαι.
 17 ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν
 18 ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ καυχῶν-
 19 ται κατὰ τὴν σάρκα, καὶ γὰρ καυχέσομαι. ἡδέως γὰρ
 20 ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε γὰρ εἴ
 τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ
 21 τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ
 ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθηθήσασιν· ἐν ᾧ δ' ἂν τις
 22 τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γὰρ. Ἑβραῖοι εἰσιν;

you did not accept, you are wonderfully patient. I reckon 5
that I am in no way inferior to those very superior apostles.*
I may be unqualified in speech, but I am not unqualified 6
in knowledge; we have made this plain to you in every
way, in the presence of all.

Did I commit a sin in humbling myself that you might be 7
raised high, because I preached the Good News * of God to
you without charge? I robbed other churches,* taking my 8
expenses for the purpose of serving you, and when I was with
you and fell in need, I did not press anyone for help; for
when the brothers * came from Macedonia, they more than
supplied my need. In everything I kept myself from being
a burden to you, and I shall continue to do so. As sure as 10
Christ's truth is in me, in the districts of Achaia this boasting
shall not be stopped in my case. Why? Because I do not 11
love you? God knows I do.^a What I am doing, I shall
continue to do, that I may deny opportunity to those who
want an opportunity to appear just like us in the office of
which they boast. Such men are false apostles,* deceitful 13
workers, disguising themselves as apostles of Christ. And 14
no wonder, for Satan * himself disguises himself as an
angel * of light. It is no great matter, then, if his servants 15
too disguise themselves as servants of righteousness; their
end will be according to their deeds.

I say again, let no one think me foolish. If you do, 16
accept me if only as foolish; let me too have my little boast.
What I say, I do not say from the Lord, but as in foolish- 17
ness, with this boastful confidence. Since many boast on 18
human grounds,^b I too will boast. For you gladly have 19
patience with foolish men, being wise yourselves! You 20
have patience if someone enslaves you, if someone exploits ^c
you, if someone preys upon you, if someone assumes
superiority, if someone strikes you in the face. I say to my 21
shame that we have been weak; but in whatever matter
anyone is bold (I speak in foolishness) I too am bold.^d Are 22
they Hebrews? So am I. Are they Israelites? So am I.

^a I do is not in the Greek.

^b Lit., *according to the flesh*.*

^c Lit., *devours*.

^d The irony in this verse should be noted.

κἀγώ. Ἰσραηλεῖται εἰσιν· κἀγώ. σπέρμα Ἀβρααμ εἰσιν·
 23 κἀγώ. διάκονοι Χριστοῦ εἰσιν· παραφρονῶν λαλῶ, ὑπὲρ
 ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως,
 24 ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις. ὑπὸ
 25 Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρὶς
 ἑρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐνανάγησα, νυχθήμερον
 26 ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίαις πολλάκις, κινδύνους
 ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους
 ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἔρημῳ, κινδύνους
 27 ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις, | ἐν κόπῳ καὶ
 μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν
 28 νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν
 παρεκτός ἢ ἐπίστασίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν
 29 τῶν ἐκκλησιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκαν-
 30 δαλίζεται, καὶ οὐκ ἐγώ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ
 31 τῆς ἀσθενείας μου καυχῆσομαι. ὁ Θεὸς καὶ Πατὴρ τοῦ
 Κυρίου Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι
 32 οὐ ψεύδομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
 33 ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, καὶ διὰ θυρίδος
 ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς
 121 χεῖρας αὐτοῦ. Καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν, ἐλεύ-
 2 σομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. οἶδα
 ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων,—εἴτε ἐν
 σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς
 3 οἶδεν,—ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. καὶ
 οἶδα τὸν τοιοῦτον ἄνθρωπον—εἴτε ἐν σώματι εἴτε χωρὶς
 4 τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν,— | ὅτι ἡρπάγη εἰς
 τὸν Παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξόν
 5 ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχῆσομαι,
 ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις
 6 μου. ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἀφρων,
 ἀλήθειαν γὰρ ἐρῶ· φεῖδομαι δέ, μὴ τις εἰς ἐμέ λογίσηται
 7 ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ | καὶ τῇ ὑπερβολῇ τῶν
 ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ

Are they descendants of Abraham? So am I. Are they servants of Christ? I am more so (I am out of my senses in saying this). I have been in toils much more, in prisons much more, in floggings far more, in danger of death often. From the Jews five times I received forty strokes less one; three times I was beaten with rods; once I was stoned; three times I was shipwrecked; I spent a whole night and day in the deep. I have had many journeys,^a dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from Gentiles,* dangers in the city, dangers in the wilderness,^b dangers at sea, dangers among false brothers.* I have been in toil and hardship, often without sleep, in hunger and thirst, often without food, in cold and without sufficient clothing. Apart from everything else, there is the daily pressure upon me, anxiety for all the churches.* Who is weak and I am not weak? Who is made to fall away * and I do not burn? ^c If I must boast, I shall boast about the things that concern my weakness. The God and Father of the Lord Jesus, He who is blessed for ever, knows that I am not lying. In Damascus the governor under King Aretas was guarding the city of the Damascenes to lay hold of me, but I was let down in a basket through a window, through the wall, and I escaped his hands.

I must boast,* although one ought not, and so I shall come to visions and revelations from the Lord. I know a man in * Christ, who fourteen years ago was caught up to the third heaven; whether he was in the body or out of the body I do not know, God knows. I know that that man ^d (whether in the body or apart from the body I do not know, God knows) was caught up into Paradise and heard unspeakable words, which it is not lawful for man to utter. I shall boast about a man like that, but about myself I shall not boast, except about my weaknesses. If I wish to boast, I shall not be foolish, for I shall speak the truth; but I refrain, lest anyone should form an opinion of me above what he sees of me or hears from me, and also because of the exceeding greatness of the revelations. Because of this, in order that I might not be too uplifted, a thorn for my flesh

^a Lit., in *journeyings often*.

^b That is, uninhabited place.

^c That is, with distress or indignation.

^d Lit., *such a man*.

- τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίξῃ, ἵνα μὴ
8 ὑπεραίρωμαι. ὑπὲρ τούτου τρεῖς τὸν Κύριον παρεκάλεσα,
9 ἵνα ἀποστῇ ἀπ' ἐμοῦ. καὶ εἰρηκέν μοι, Ἄρκει σοι ἡ χάρις
μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελεῖται. Ἦδιστα
οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπι-
10 σκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ
ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ
στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε
δυνατός εἰμι.
- 11 Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ
ᾤφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γάρ τι ὑστέρησα
12 πῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. τὰ μὲν σημεῖα
τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν
13 σημείοις καὶ τέρασιν καὶ δυνάμεσιν. τί γὰρ ἔστιν ὃ ἡσ-
σώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.
- 14 Ἰδοὺ τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. οὐ
γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ
15 γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδα-
πανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ καὶ περισσotέρως
16 ὑμᾶς ἀγαπῶν, ἥσσον ἀγαπῶμαι; Ἔστω δέ, ἐγὼ οὐ κατε-
βάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλω ὑμᾶς ἔλαβον.
- 17 μὴ τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα
18 ὑμᾶς; παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν·
μῆτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ Πνεύματι
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;
- 19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατέναντι
Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ
20 τῆς ὑμῶν οἰκοδομῆς. φοβοῦμαι γὰρ μὴ πως ἐλθὼν οὐχ
οἷους θέλω εὐρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν ὅσον οὐ θέλετε,
μὴ πως ἔρις, ζῆλος, θυμοί, ἐριθειᾶι, καταλαλῖαι, ψιθυρισμοί,
21 φυσιώσεις, ἀκαταστασίαι· μὴ πάλιν ἐλθόντος μου ταπει-

was given me, a messenger of Satan * to attack me, that I might not be too uplifted. I entreated the Lord three 8
times about this, that it might leave me. But He has said 9
to me, "My grace * is enough for you, for My power is
made perfect where there is weakness." So I shall most
gladly boast about my weaknesses, that Christ's power may
make its dwelling in me. Therefore I willingly accept weak- 10
nesses, ill-treatment, hardships, persecutions and deprivations,
for Christ's sake; for when I am weak, then I am
strong.

I have been foolish. You compelled me. I ought to 11
have been recommended by you, for I was in no way
inferior to those very superior apostles,* even if I am nothing.
The signs * of an apostle were performed among you with 12
complete steadfastness, by miracles, wonders and mighty
works. In what way were you made inferior to the other 13
churches,* except that I for my part did not put pressure
on you? Deal generously with me for this injustice.^a I am 14
ready to come to you now for the third time; I shall not
put pressure on you, for I do not seek your possessions but
you. Children ought not to save up for parents, but parents
for children. As for me, I shall most gladly spend, and be 15
utterly spent, for your sakes. If I do this, loving you even to
excess, am I to be loved the less? Let that be; I did not 16
burden you, but being a crafty fellow I caught you by
trickery.^a Did I take advantage of you through any of 17
those whom I have sent to you? I asked Titus to go ^b and 18
I sent the brother * with him. Did Titus take advantage
of you? Did we not walk by the same Spirit, and in the
same footsteps?

You are thinking all this time that we are defending 19
ourselves to you. It is before God that we are speaking,
in * Christ, and everything, beloved, is for your upbuild-
ing. For I am afraid that, when I come, I may find you not 20
such as I desire, and that you may find me not such as you
desire. I am afraid that there may be quarrelling, jealousy,
outbursts of temper, selfish ambition, abusive utterances,
whisperings, arrogant behaviour, disorders, and that when I 21

^a The irony in this verse should be noted. ^b *To go* is not in the Greek.

- νώση με ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ
 13₁ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν. Τρίτον τοῦτο
 ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ
 2 τριῶν σταθήσεται πᾶν ῥῆμα. προείρηκα καὶ προλέγω,
 ὡς παρὼν τὸ δεύτερον καὶ ἁπὼν νῦν, τοῖς προσημαρτηκόσιν
 καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φέισο-
 3 μαι, ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ,
 4 ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν. καὶ γὰρ εἰ
 ἐσταυρώθῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. καὶ
 γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ
 5 ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. Ἐαυτοὺς πειράζετε εἰ ἐστὲ
 ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἡ οὐκ ἐπιγνώσκετε
 ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί
 6 ἐστε. ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδό-
 7 κιμοι. εὐχόμεθα δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν
 μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ
 8 καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνά-
 μεθὰ τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας.
 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ
 10 ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. Διὰ
 τοῦτο ταῦτα ἁπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως
 χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ἔδωκέν μοι ὁ Κύριος εἰς
 οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
 11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ Θεὸς τῆς ἀγάπης καὶ
 12 εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ
 φιλήματι. Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
 13 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ
 Θεοῦ καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ πάντων
 ὑμῶν.

1: Dt. 19. 15.

come my God may again humble me before you, and I may mourn over many of those who had sinned before and did not repent of the uncleanness and sexual vice and licentiousness which they had practised.

I am coming to you now for the third time; *by the mouth of* 13
two or three witnesses every case shall be settled. In person the 2
 second time and in absence now, I have forewarned and
 now forewarn those who sinned before, and all the rest,
 that if I come again I shall not spare them, since you seek 3
 proof that Christ is speaking by me. He is not weak towards
 you but is powerful among you. Although He was crucified 4
 through weakness, yet He lives through the power of God.
 We too are weak in Him, but we with Him shall live through
 the power of God shown towards you.

Go on testing yourselves to see if you are in the faith; 5
 go on examining yourselves. Do you not realize that Jesus
 Christ is in you? Unless indeed you are failures. I hope 6
 that you will know that we are not failures. We pray to 7
 God that you may do no wrong, not that we may appear
 successful, but that you may do what is good, though we
 may seem to be failures. For we cannot do anything 8
 against the truth, but only for the truth. We are glad 9
 when we are weak and you are strong. In fact what we
 pray for is your perfecting. I am writing this therefore when 10
 absent, in order that when present I may not act severely
 in accordance with the authority which the Lord gave me,
 to build up, not to demolish.

And now, brothers,* farewell. Go on to perfection, be 11
 encouraged, be of the same mind, be at peace;* and the
 God of love and peace will be with you. Greet one another 12
 with a holy kiss. All God's people * greet you.

The grace * of the Lord Jesus Christ, the love of God and 13
 fellowship with the Holy Spirit ^a be with you all.

^a Or, the fellowship brought about by the Holy Spirit.

GLOSSARY

- Age:* The Jews thought of time as divided into two periods or "ages", the present evil age and the future Messianic age. "The god of this age" (2 Cor. 4. 4) is therefore Satan.
- Angel:* The word properly means "messenger", but is generally used to describe a supernatural agent, or a guardian of an individual or group.
- Apostle:* Lit., "one who is sent out". In secular Greek it can mean an ambassador; in Jewish Greek, an envoy of the Sanhedrin. In the N.T. it means (a) the twelve men whom Jesus chose and sent out; (b) certain other outstanding missionary figures in the early Church, e.g. Paul, Silas, Barnabas.
- Appointed time:* The Greek word *καιρός* in the N.T. usually means a special time. It is a time suited to a particular occasion (e.g. the "season of figs", Mk. 11. 13) or suited to someone's purpose (e.g. the devil's, Lk. 4. 13). It sometimes means the time which finds its place in God's plan, that is, "the appointed time" (e.g. Rom. 5. 6). There are occasions when the word is hardly distinguishable in meaning from *χρόνος* (e.g. Rom. 3. 26), but even then there may be overtones in the mind of the writer.
- Authority, Power, Rule:* These were held to be angelic or demonic powers of the spirit world. Prob-

ably no attempt was made to distinguish their ranks or functions.

Baptize, baptism: A transliteration of the Greek. This transliteration complies with the rule of the British and Foreign Bible Society. Literally, it is the action of dipping or plunging, then the symbolic act of washing with water.

Blaspheme: To speak against God. The Greek word βλασφημέω is also used of slandering or speaking ill of human beings or of things.

Boast: In modern usage, boasting is an act of human pride. In the N.T. it is more frequently the expression of the Christian's confidence and pride in God or Christ or Christian brethren. In this sense it is often translated "glory", but in this translation the word "boast" is uniformly used.

Brother: This word often loses the sense of blood-relationship. It is used (as "sister" is also) to denote a fellow-Christian, a member of the "family" of believers.

Church: ἐκκλησία originally meant an "assembly", the word being used in a political or a general sense. In the Septuagint it stands for the "congregation" of the Israelites, assembled for religious purposes. In the N.T. it is (a) the universal Church, the Body of Christ, as in Matt. 16. 18, Eph. 1. 22; or (b) the local church, or congregation, which is the part and representation of the universal Church in a particular city or house, as in Rom. 16. 5, 1 Cor. 1. 2, Rev. 2. 1.

Conscience: συνείδησις means "consciousness" or "awareness". In the N.T. the word is

sometimes used in this sense without qualification, as in 1 Pet. 2. 19 and (verb) 1 Cor. 4. 4. Often it acquires a moral significance, and stands for a spiritual awareness which distinguishes between right and wrong. "Conscience" is the best English word in this context.

Covenant: A solemn agreement or promise, made between two parties, especially that made by God on His own initiative with His chosen people. (See Exod. 24. 8, etc.) The "New Covenant" is an echo of Jer. 31. 31-34. Again God takes the initiative, and the other party to this solemn agreement is the "New Israel", those who enter into relationship with God through faith in Jesus, the Messiah.

Day: "The Day" refers to the Day of Christ's coming, or the Day of Judgment.

Fall away: The Greek word *σκανδαλίζω* is used in two senses in the N.T.: (a) to put off from becoming a believer or Christian; (b) to cause a believer or Christian to fall away.

Thus *σκάνδαλον* is "a cause of falling away".

Firstfruits: It was the practice among the Jews to consecrate to God the first produce of the fields and the male first-born of animals and men. This dedicated by implication all that followed (see Rom. 11. 16). Firstfruits were thus also a first instalment (see Rom. 8. 23, 16. 5, 1 Cor. 15. 20, 23, 16. 15), carrying the promise of more to come.

Flesh: In addition to the literal sense, *σάρξ* is sometimes used as the equivalent of humanity, human

nature, and especially that part of human nature through which sin receives its opportunity to act.

Gentiles: The Greek word *ἔθνη* is primarily used for nations in general (e.g. Rom. 1. 5). When it is used for non-Jews in particular, the word is translated "Gentiles".

Gift (spiritual): See *Grace*.

Glory: The word signifies primarily the active and radiant presence of God, e.g. in the Incarnation (Jn. 1. 14), in the Second Coming (Matt. 25. 31), in His covenants with man (2 Cor. 3, 4), in the New Jerusalem (Rev. 21). It also signifies the creature's response of praise (Lk. 2. 14, Rev. 1. 6), and characterizes the life which honours God (1 Cor. 10. 31).

Good News: The message of salvation through Jesus Christ.

Grace: Greek: *χάρις*. The free and undeserved loving action of God, manifested in Jesus Christ, whereby He sets men free from sin and puts them in a new relationship with Himself.

Thus *χάρισμα*, which derives from *χάρις*, is rendered: *act of grace* (e.g. Rom. 5. 15), *free gift* (Rom. 6. 23), *spiritual gift* (e.g. 1 Cor. 1. 7).

In Christ, in the Lord: This is Paul's way of describing the life of the Christian in intimate fellowship with Christ through faith. This experience is realized within the Church; it unites Christians both with Christ, and with one another.

Kingdom of God: The phrase is closely associated with the Jewish hope of deliverance. It envisages

God reigning as King. The N.T. speaks of the reign of God as inaugurated by Christ.

Knowledge: "Knowledge" is often condemned in the N.T. because many men believed that they could be saved by knowledge (e.g. 1 Cor. 8). This belief later developed into "gnostic" heresies. True Christian knowledge is the obedient recognition of the work of God in Christ (e.g. 2 Cor. 4. 6).

Law: (a) A general rule or principle.

(b) The first five books of the O.T., often described as the Law of Moses, in which the Jews believed they would find salvation, but which Paul criticizes as ineffective. When Law is spelt with a capital it refers to these books.

Message: This translation of λόγος has been used, with a capital M, when the Greek word signifies the content of the preaching. "Word" has been avoided because it often means the Bible, and thus it might mislead translators.

Mind: In Biblical Greek καρδία is used for mental perceptions, as well as emotions. Sometimes *heart* is the correct rendering in English (e.g. Rom. 1. 24), but more often *mind*.

Name: In the ancient world, "name" was more than a sign of identification. It included the character of the person, his authority, and sometimes it almost stood for the person himself.

Passover: A Jewish feast, involving the slaughter of a lamb, to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain

(Exod. 12). In 1 Cor. 5. 7 Christ is described as the Passover Lamb.

Peace: A state of harmony. The counterpart of this word in Hebrew has the fundamental idea of prosperity and well-being. In the N.T. it carries the meaning of (a) harmony, between man and man (e.g. Matt. 10. 34), between God and man (e.g. Eph. 2. 17); (b) well-being, as in salutations (e.g. Rom. 1. 7); (c) tranquillity of mind, arising from the assurance of reconciliation with God (e.g. Rom. 5. 1).

People: The word *λαός* in the N.T. means primarily God's chosen people, the Jews. When they rejected the Messiah, the word was applied to the New Israel, the Church.

People of God: This renders the Greek *οἱ ἅγιοι*. *ἅγιος* means set apart, consecrated or holy. Sometimes the moral sense is prominent (e.g. 1 Pet. 1. 15). *οἱ ἅγιοι* are those "set apart" for God. Israel was regarded as the chosen nation, "set apart" for the service of God. In the N.T. the word is used for the New Israel, "set apart", in Christ, for God's service. In many contexts the word is equivalent to "Christians". In many translations the word is rendered "saints", but this does not bring out the meaning clearly.

Power: See *Authority*.

Proclaim: See below.

Proclamation: *κήρυγμα*, lit., "news proclaimed by a herald". In the N.T., the message of Christ's coming in fulfilment of prophecy,

His birth, death, resurrection and second coming, and the consequent demand for repentance and reconciliation.

Prophecy, prophesy, prophet: These words cover (a) the inspired declaration of divine truth (e.g. Rom. 3. 21), (b) intelligible spiritual utterance as contrasted with speaking with tongues (1 Cor. 14), (c) foretelling of the future (e.g. Rom. 1. 2).

Receive: The verb παραλαμβάνω is sometimes used as the passive of παραδίδωμι and means to "receive" oral or written tradition.

Right, righteous, righteousness: The words are sometimes used in the N.T. in the commonly accepted moral sense of honesty and virtue, but the normal N.T. connotation is "what is approved or accepted by God", or "counted righteous" in His sight. The believer is "made right with God" (e.g. Rom. 5. 1) by being set in a new relationship with Him in Christ.

Rule: See *Authority*.

Satan: A frequent name for God's opponent, the chief of evil powers.

Secret: God's plan of salvation, previously hidden, but now revealed in Jesus Christ, and received through faith.

Servant: In the context of master and servant the word δοῦλος is rendered "slave". In the O.T. a similar word in Hebrew is used of those who are "slaves" or "servants" of God. (Compare Amos 3. 7, where the prophets are so described.) When Paul uses the word δοῦλος to denote relationship to Christ, he uses it in this O.T. sense. It means one who

is wholly committed to the service of Christ as his Lord and Master, and the word is translated "servant".

- Shrine:* The heart of a temple, associated with the divine presence, e.g. the Holy of Holies in the Jewish temple or the seat of the image in a heathen temple. Hence, in 1 Cor. 3. 16, etc., the Christian Church as the spiritual dwelling-place of God.
- Sign:* A spiritual symbol (e.g. Rom. 4. 11), or supernatural demonstration of God's power (e.g. Rom. 15. 19, 1 Cor. 1. 22).
- Sister:* See *Brother*.
- Tongue:* Ecstatic utterance in words not generally understood.
- Work, working:* These words, when asterisked, translate ἐνεργέω and related forms (English, "energy"). They always describe supernatural activity, usually of God, sometimes of evil.
- Wrath:* A word which shows God's attitude to sin. It does not mean passion, but that aversion to sin which is part of the character of God. It is the obverse of His righteousness. It points to the inevitable consequence which the sinner brings upon himself.
- Written:* The phrase "it is written", translating a Greek perfect tense, implies "It was written in the O.T. and still remains effective".

